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GOD'S PLAN FOR THE WORLD

C. IRVING BENSON

A GOLDEN age is coming to this old world, when in economics and politics, in work and play, in love and marriage, men and women will sit at the feet of Christ and keep his commandments. That is the hope of the gospel, from which we must refuse to be moved away. That is the far-off Divine event to which the whole creation moves.

One of the urgent needs of the Christian Church today is to recover the passionate faith that God has a will for the world. What is wrong with the world is that the men and women who make up the world are not doing the will of God. Through ignorance or indifference or insurrection we are violating the will of God. No, let me take that back. The truth is that we cannot break the will of God—it is ourselves that break in flinging ourselves against it. When we set ourselves in opposition to the will of God, the stars in their courses fight against us. The world was made under certain conditions, and for a definite purpose. We can only live together here as we discover and do that purpose. If I inherit a piano and try to make it cut grass, I shall not only damage the instrument and find it useless for garden purposes, but I shall become annoyed, irritated—if anybody laughs at me I shall want to smite him. I shall be surly and liable to explode at my friends and my neighbors. Now are we not busy trying to do our will in the world, heedless of what the world was made for and the conditions under which it is workable and livable?

THE PURPOSE OF GOD

The distinctive feature in the Hebrew conception is that God wills. The Hebrews saw this much—that God is not an absentee, but that He is the God of will. He is the God of Purpose. The will of God is no vague, hazy dream. Christ was the expression of the Will of God—the Will made flesh, the Embodied Purpose of the Eternal. In this letter to the Ephesians Paul faces the fact of a divided and so disordered world. But what he insists is that the Divine purpose for the world—"the mystery of His will"—stands revealed in Jesus Christ.

It is no poetic speculation but a fact in the field of history. Once and for all man's desire to know and see the will of God was answered in

Jesus Christ. Christ is man according to the will of God. He is the Ideal Man, the Representative Man. What Paul looks forward to is the organisation of the world on a Christian basis—all things gathered together, related, harmonised in Christ. Christ—the will of God—is the organic principle at work in the world.

THE FAMILY IDEAL

What is God's will for the world revealed in Jesus Christ? "When ye pray, say, 'Our Father which art in Heaven . . . Thy Kingdom come, Thy will be done on earth as it is in Heaven!'"

Christ's ideal for society is a family ideal. He thinks of a great home life for all humanity—a world family in which each child has freedom and lives in fellowship with his father and his brethren; where justice is sought and established through patient love and forgiveness; where men strive neither for wealth nor for mastery, but for positions of service; where there is true-co-operation, all seeking by love to serve one another.

"Thy will be done," was not intended as a motto for a cemetery, but a war cry. "Thy will be done." How we have wronged this great prayer! How we have lied in its name. Instead of the clarion of faith we have heaved it as a sign of fatalism.

A FAITH THAT REBELS

God's will is positive. All that makes for a better world is the will of God for us. True, there is a faith that submits, but there is also, as Dr. D. S. Cairns has shown us, a faith that rebels, that boldly says of certain things, they ought not to be submitted to, they must be fought against and by God's help brought to an end.

If a plebiscite were taken throughout the world on the question "Are you willing that God's will should be done on earth as it is in heaven?" nobody would venture to say "No." To vote against God's will being done in God's own world would be the maddest sort of lunacy. Then why is it not done? Because we forget it, ignore it, because the nearness of our own will blinds us like a sixpence held close to the eye will blot out the sun.

If a spiritual miracle swept over the race, and touched every land, every soul, so that tomorrow morning every human will was suddenly found to be in agreement with God's will, earth would become a heaven. It is certain that for one thing

war with its malignant hate and destruction would cease. Poverty, unemployment and fear would disappear. We should then have money and men to fight such scourges as cancer, consumption and all the ills that man is heir to.

THE PERSONAL FACTOR

The problem of ensuring that the will of God shall be done on earth as it is in heaven is primarily and essentially personal. It must be answered in personal terms. We are responsible for its being done within the area of our own life and character, and how can we honestly pray that the will of God may be done elsewhere, if we forbid it to be done in ourselves?

When we pray "Thy will be done," it implies that we honestly offer ourselves as instruments in God's hands for getting His will done.

It implies that the will of God can be done. One of the most vital principles which Christian people need to hold fast and practise is that what ought to be can be, and that what you ought to do you can do.

Our Lord would never encourage us to offer a hopeless prayer or to dream a vain dream. It is simply unthinkable that I am bidden to utter idle words, with the feeling in the back of my mind that what I am praying for cannot be expected to happen.

HOW TO BEGIN

This prayer is a revelation of that which is one day coming to pass. "As in Heaven so on earth." A golden age is coming to this old world, when in economics and politics, in work and play, in love and marriage, men and women will sit at the feet of Christ and keep His commandments. That is the hope of the Gospel from which we must refuse to be moved away. That is the one faroff divine event to which the whole creation moves, and our business is not to bewail the fact that the will of God is not being done, but to begin and continue to do it ourselves, and win others to the doing of it.

God's will is not simply to be endured or suffered—it is to be done. If it is a prayer against

selfishness it is equally a prayer against sloth. It calls for the daily surrender of our wills to God.

THE INVIGORATED WILL

The personal will must make way for the will of God. The whole working of the Spirit in us is to direct our attention from ourselves and our desires to the will of God. We have to be converted, saved and reconciled to the will of God. All too often we regard God as a power to be called in and used when required for furthering the selfish ends upon which we have determined. But "Thy will be done" is the surrender of our will to the will of God. The great thing, the greatest thing in the world for us is to help on the grand purpose of God. And when we do that we find two things—joy and strength. My strength and refreshment, said Christ, comes from this: "My meat is to do the will of Him that sent me and to finish His work." The will of God takes us, clothes us with a new significance. "He that doeth the will of God abideth forever." He makes a permanent contribution to the life of the world.

Someone said of Frederick Dennison Maurice: "He always impressed me as a man who was weak in his own will, but an iron will seemed to work through him." And when we set ourselves at the disposal of God, His will invigorates ours, and we become capable because we are used by God.

SO MUCH TO DO

The world is so great—all the millions of people—what can one do? It is a real temptation to break down and do nothing contemplating the enormity of the task. But Christ was very definite that mankind cannot be changed in the mass. The only way is through individuals. Because we cannot do everything there is a real danger that we shall do nothing.

Yet when our little life has been offered and become a witness and by ever enlarging circles, beginning at home and extending through social contacts, and then in fellowship with great world movements, no arithmetic can measure the result of the effort.

HAIL THE RISEN CHRIST!

Hail we the Risen Lord,
Who by His power divine
Could death upon the Cross afford,
Yet still in glory shine;
Who from the grave arose,
And claimed His rightful place;
For never could the tomb enclose
God's overwhelming grace.

Softly the glorious sound
From realms beyond the sky
Now spreads in echoes earth around,
That man shall never die.
Alive with Heaven's breath,

We face the unknown way,
With Christ, who conquered over death,
And leads to endless day.

Our low horizon lifts,
As visions from afar
Shine clear with God's rich, gracious gifts,
Our spirit's evening star.
We walk by faith, but hear
The Christ, and those we love;
They bid us follow without fear
To God's own home above.

—*Ralph Welles Keeler*

TOMORROW'S NEWSPAPER

WILLIAM TAIT PATERSON

A DISTINGUISHED chemist and author has made a suggestion that has some interest. It is something after this fashion; if you and I were to go down town just now we could purchase today's paper for three cents. If we were seeking yesterday's paper we would learn that it had been thrown away, or destroyed or used to wrap garbage. That is about the value we place on stale news. However, if we could secure a copy of tomorrow's paper, what value would we place on it? Suppose that today we could purchase the paper of the day after tomorrow—well, many would count \$100 well spent to read today what will happen tomorrow.

All that is foolish, no doubt, but it does remind us that our knowledge is largely of things past, of things behind us. Yet life is ahead of us, young or old. We front one way. A little girl made that discovery for herself. Her dress buttoned behind, and her mother was urging her to learn to do the buttoning herself, a difficult task, or so I am told. To her mother's urging the little girl protested, "Mother, how can I? I'm in front of myself!" And so we are. Eyes, arms and feet all work forward. And, on the whole, it is a good arrangement. But when we consider how we are placed in time we find we are looking backward. We are like a man rowing a boat, looking at the wake, at the way he has come, instead of his destination.

Science has made efforts to overcome this handicap by devising means to enable us to see the road ahead. Today's paper does carry some news of tomorrow, preparing us for some of the happenings. Today's paper tells us of tomorrow's weather, and it proves correct about eighty per cent. It tells us when the sun will rise, if it does, what meetings will be held, and prophesies the coming changes in the way of women's dress.

THE NEED OF INSIGHT

But that is not enough. Always men have sought to peer into the future. And always some people have claimed to be able to foretell the coming event. Wise men gained a knowledge of the stars. Much of that knowledge was accurate. But from the stars they sought to foretell the affairs of men. That proved inaccurate. It did not work, but they pretended it did, because it was profitable. Their science split in two parts: astronomy, which worked and which we have kept to this day and developed beyond the dream of ancient stargazers; and astrology, which did not work but which still deceives its thousands. Many people are still living in the Chaldean age. You can drop a nickle in the slot and have your fortune told. Millions of dollars are spent in these United States every year by people who have their

horoscopes read. Another host consult spiritualistic mediums for counsel in love and for advice in business, and they pay good hard materialistic cash money for the so-called advice.

And yet we would like wisdom before the thing happens. We could wish our foresight might equal our hindsight. What we really need, and may have, is insight. Foresight might well become a terrifying, paralyzing power. If we could see in detail many things yet to come we might well go insane, the human mind could not stand the strain. It is of the grace of God that we move one step at a time, and take what happens as we walk.

But insight is something different. With insight we read the signs of the times, and reason from cause to effect. With insight we catch a glimpse of what is before us. This is the faculty developed by great prophetic souls who through the ages have sounded encouragement or warning to their fellows. It is the faculty of pre-vision, wisdom that can interpret the trend of human affairs, and declare the inevitable culmination if the trend persists. Today we are watching crisis after crisis rise in international relations, and men are asking the outcome. A certain university professor who had been a student in the classes of Dr. Charles A. Beard spent an hour recently with his old teacher. As he was taking leave he said, "Dr. Beard, you have read a great deal of history, more perhaps than any man alive. How long would it take you to tell all the history you know? Could you tell it all in a week?" Dr. Beard smiled and said, "Yes, I could tell it all in a day. Oh, it could be told in an hour. In fact, I can tell it to you in a word!" And then he quoted: "Whom the gods would destroy they first make mad!... The mills of the gods grind slowly, yet they grind exceeding small!... The flowers that the bees rob they also fertilize!... When it gets dark enough stars come out!" There is wisdom, insight. For several years forecasters have been setting the date of the next world war, or Hitler's next move, and continually they have to revise their findings. But wisdom views the happenings of today in the light of yesterday and points the inevitable outcome.

What you and I need in more personal matters than international relations is not foresight but insight, the wisdom to evaluate properly what we know today, and with that wisdom to order our lives today that tomorrow's disaster may not overtake us.

YOUTH AND THE FUTURE

Youth does not need to go rushing out seeking tomorrow's newspaper. Youth—and not alone youth—needs to learn to put a proper value on

what it knows today that it may serve well in the times of stress and difficulty that lie ahead.

When youth begins to enquire into the meaning of life it is too often satisfied with the first answer, and too often that is no answer at all. The answer to a problem is found at the end. Unfinished problems pull down grades. Only the problems worked to the end count. The moral to a fable is found at the end. You must hear the fable through before judging its worth. The point to a joke is found at the end. So whether life is a problem, a fable, or a joke, its meaning is to be sought in its end. And you do not have to wait for old age to determine this.

Youth—and not only youth—too often stops with the first answer to the problem of life. Youth learns, and thinks it has made a discovery, that our manners and customs, our political and religious ideas, our social and business structures, are largely formed by conventions. Thereupon, it classifies them all as “the conventional lies of civilization” and declares it will have nothing to do with them. Such youth is like the small boy who cut open his drum to find out what it was made of. He found out, but he lost forever the possibility of learning what it was made for. That becomes a serious procedure when it is applied to vital things. Youth learns that in the beginnings much property was acquired by force and concludes the holding of property now is robbery. Or learning that marriage began in capture and slavery, it concludes that marriage is still slavery. It learns that government was founded largely on might, and so all government today is force. It learns that religion began in ignorance and fear and superstition, therefore all religion today is ignorance and fear and superstition. And so on, to the end of the chapter.

Delving deeper, youth would learn that behind the first answer is usually a second answer, and today that second answer abides when the first is fully and finally discredited. These conventions and customs and ideas took firm hold on mankind, and continue their hold, because certain great needs in human life and human associations are best met by them.

Another similar error lies in mistaking the material for the object, the fabric for the garment. Thumbing through the pages of a magazine I came on a picture of a young lady surrounded by barrels, boxes, and bundles. The barrels and so forth contained carbon, calcium, phosphorus, sulphur, potassium, magnesium, oxygen, nitrogen, hydrogen—perhaps you know the list! The intent

of the picture was to show that the barrels contained the elements that went to the making of the young lady. But you could take the contents of the various containers and mix them in every possible way and you would not have a young lady. Who wants a date at the next party with twenty-seven pounds of carbon, three pounds of calcium, and so forth—ninety-eight cents worth of chemicals? Don't confuse the materials with the object. We must learn to give every thing its proper value. We must get back into the mind of God, the maker of man.

Youth needs the far vision, the large outlook. Too often dazzled by the immediate we fail to discern the ultimate. This is where insight serves us, often to the saving of our souls. The huge salaries of movie stars blind us to the black pit of oblivion into which they sink almost inevitably in a few short years. We are tempted by the glitter of base metal at our feet and risk losing the gold in the far-off hills. We will sell our soul today believing that we can redeem it tomorrow. Tomorrow never comes.

One thing that gives great concern to those of my age is the thought of the sort of world we will be turning over before long to those who are coming after, and what they will do with it when they get it. Our prayer is that they may have insight, the long look ahead, that they may do better with it than we have done.

A HEART OF WISDOM

Here is a word for you written down three thousand years ago by a man who found life full of troubles and perplexities, who found himself badly muddled—even as you and I!—who found the first answers did not always fit the problems. “So teach us to number our days that we may get us a heart of wisdom.”

The man of the Ninetieth Psalm came on the great truth that the answer to life's problem is in its end. He had entered in some degree into the mind of God, and the blazing truth had burned into his soul. “A thousand years in thy sight are but as yesterday when it is past!” To understand the processes of God, and that is to understand the meaning of life, we must think far back and far ahead. We must gain much of insight, wisdom about life. So he asked of God just one thing, to be able to weigh and estimate properly the happenings of each day—“Teach me to number my days”—and out of them to be able to fit himself for the days ahead—“that I may get me a heart of wisdom.”

Don't talk about minor members in your church, God's children are all of major importance.

—Col. F. J. Miles, England.

This age that does not want the blood of Calvary is an age of murderers above all other ages.

—Dr. Will H. Houghton.

YOUR FIRST PASTORATE

RICHARD K. MORTON

SO YOU have been called to the First Church! Congratulations!

But when is a pastor, anyway, and what does a pastorate involve?

Much depends upon how you start your ministry—with what attitudes, equipment, ideas, energy, plans, message, and resources in understanding, tact, and so on.

Certainly at least some random suggestions may apply to all young fellows who are going out from seminary as you are to take their first full-time pastorate.

First of all, axiomatic as it may seem, realize that the parish has had work and a minister before they called you. If things are all wrong, and could be improved everywhere, do not expect to bring in the kingdom of God by next Sunday at the latest. A lot of folks are older and slower moving than you are; a lot of others have seen fast-moving programs and high-flying ambitions and zeal amount to nothing. Naturally, they are a bit wary. You must find out about and respect the church's past before you can give it a better future. Realize also that, even if the call were unanimous, somewhere there may be individuals who are not particularly enthusiastic about your message or your program, and you must justify and establish yourself.

An attitude of easy omniscience will deceive nobody; an attitude of amused detachment and pity for the previous benighted condition of the work will offend everybody. In any pastorate, be a good listener; ignore obviously partisan statements and "tales," and never pass them on. Be extremely careful about those in which you confide intimately. Do not be too gullible, too easily "taken in" by those who may try to trip you by getting you at once on their side or in their inner circle.

Your best resort is to prompt, energetic work based upon a thorough examination of the field, its leaders, its records, and its program. Get people to work—don't do it all yourself. Go to the slackers or those who have not been enlisted and try to make them your special friends at the start. First of all, however, have a serious session with your church clerk and official boards, peppering them with questions that will give you a working knowledge of the condition of the church, its traditions, and its resources.

Do not forget the importance also of prompt transfer of ministerial standing, or the acquisition of it. In a State like Massachusetts, for example, that is a technical requirement for officiating at weddings; ordination is not enough, for one must be in good and regular standing with

his ecclesiastical body. Attend an early meeting of your local council of churches or association or district religious organization. At an early date come to know your ministerial colleagues in your town or city, and let them see at once that you are friendly, co-operative, and helpful, and assure them you are not going to practice or allow any overzealous proselyting or other sharp methods. This is of the greatest significance.

If possible, have an all-parish social get-together as soon as possible, so that you can get to know many folks, and all the time be working on your calling list, to get around the circuit once as soon as possible. Find out promptly the layout of streets by going out alone for a walk, or driving around in your automobile. For more complicated locations, take someone with you who is familiar with the locality—to avoid undue time-wasting.

As you approach your task, moreover, get the right set to your mind. If it is a bit hard for you to meet new folks, to call at strange places, to look up homes where only vague details or directions have been given, or to understand problems right at once dropped into your lap, work at these things at once. Do not expect that you, unlike everyone else, will work an instant miracle, or that the parish, which has looked so fine to you as a candidate, will prove to be without weaknesses, problems, and drawbacks. Adopt a healthy attitude of interest in everyone and one of helpfulness, energy, and confidence.

If you are wise, you will find on the whole, that you do well right at the start to let it be known that you are frank, bold, aggressive, and energetic, and that you have convictions and principles. If you do not do this, you will find it difficult later on to assert any position, to swing any program, or to attempt any bold stroke or take any strong position without incurring criticism and opposition. But when right at the start people come to expect outspokenness, boldness, and directness, they think little of it later on.

Do not set a pace at the start that no human being could sustain. But on the other hand start off very strongly, showing everyone that you are going to work your hardest and keep tab on all the varied activities of the church and community. A man is often labelled by what the community sees him do in his first few months as a pastor.

Now as you approach your pulpit, in distinction from your general tasks as a pastor, do not bring into it, unaltered, large sheaves of your seminary or even college classroom notes. Your professors did get off some telling lectures and comments and expressed some notable ideas, but they must

be made your own and be put in a natural setting. The chances are that most of your congregation has never heard of the teleological or ontological arguments, Erasmus, the Gnostics, the "E" and "P" documents, the Logos, or the "Q" or "M" documents. They would rather have something genuine, sincere, direct, within your own experience and command, than some elevated borrowed thought which you had culled somewhere during your seminary days with which to impress them.

Most ministers to the end of their days take too much for granted with their people, talk over their heads (even if it is true that they should be urged to 'lift up their heads'), answer questions they are not asking, and elaborate profoundly and at length upon matters which arouse no interest in them at all. It is a good idea to get some of those first sermons, not out of books you have brought along or lecture notebooks, but as the result of your calling and own experience with God and with people. Fill those first sermons full of love and presence of God, illustrations right out of the life you yourself actually know, and then set them afire with your own enthusiasms. Put all the energy, color, humanness, and earnestness at your command into them, and you will gain a hearing which it will later take many poor sermons to lose. Be careful that your voice can be heard easily in your new auditorium, and speak with a good voice and with animation and persuasiveness. Work hard on the impressiveness and deep spiritual appeal of your communion services—do not read them simply out of your manual. (More of this later). Do not rush unprepared people at once into church membership to make an impression.

Be careful about changing too radically the order of service you find in use. Try a number of gradual modifications, and then make final changes you think imperative, after consultation with your deacons or advisory board.

At the very start, too, come to your task with the will to enlist the young people at once. Make friends with them. Go out with them. Go to their meetings and win their confidence. Work hard in

the Sunday School to make yourself a part of its work.

Then as soon as you know what can be done to improve the equipment of the church make a drive for it, for a minister never has a better time to effect such changes than when he is young and new in the place.

Your approach to your job also requires that you do your large work and manage your many responsibilities with some system. Start at once keeping a record of the number of your calls. Build up at once and keep handy your lists of shut-ins, the members of the different societies, and other records. Have a special box or file or container into which to segregate material of help to young people looking for ideas with which to lead a meeting; poems for special days and seasons or on different general themes; clippings; articles, clippings and quotations of use in sermons; book reviews, and many other accumulations you may value. Sketch out at once your church year of activity, and find out what local dates and special occasions you will be expected to observe.

When all these things have become settled in your mind—and they have simply been touched upon in random fashion here—familiarize yourself with the orders of the town, patriotic, mystic, and fraternal, and see what influence the various other clubs and societies have, and what relationships your working members have with them. These must be reckoned with in most fields.

As you start that pastorate of yours, develop a system and a program. Adopt that attitude of friendliness, tact, and energy in the service of the Master, and stick to it. Stick to a time of the morning regularly for study—don't live off college accumulations until they are exhausted and then start digging for a new supply. Keep faithful records and an up-to-date engagement book, or you will regret its absence. Put in honest, hard hours, and show forth in your own face and bearing and the message of your heart that the spirit of God is indeed in you and that you are His servant and messenger in that locality and church!

A Lenten Meditation

The camel at the close of day
Kneels down upon the sandy plain,
To have his burden lifted off
And rest again.

My soul, thou too shouldst to thy knees,
When daylight draweth to a close,
And let thy master lift thy load
And grant repose.

Else how couldst thou tomorrow meet,
With all tomorrow's work to do,

If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn
That God may give thee daily care
Assured that He no load too great
Will make thee bear.

NEVERTHELESS

ARTHUR B. RHINOW

THERE is such a thing as falling in love with a word, not so much for its agreeable sound as for its meaning. I feel a thrill every time I hear the word "nevertheless," and that is because of two passages in the Bible in which it occurs. Cruden's concordance lists ninety-five verses containing the word, but if I were to look all of them up, each one, I believe would remind me of the two. One of the two takes us perhaps as far into the holy of holies of atoning love as any passage of the Bible. It is where the Man of Sorrows prays alone, and at the climax of the most intense soul struggle this world has ever known yields to the higher leading by saying, "Nevertheless not as I will but as Thou wilt." I do not know of any passage that is more awful to me.

The "nevertheless," however, that I like to dwell upon again and again, and lovingly, is the one in the fifth verse of the fifth chapter of Luke. It is morning by the sea of Galilee. Fishermen, discouraged, are washing their nets. Presently a large group of people approaches. They are crowding about a man, eager to hear him speak to them. As they press upon him, he asks one of the fishermen to let him sit in his boat and begs him to row out a little from the land. Then he begins his talk. I imagine the boatman sitting where he can watch the speaker. That sermon has not been preserved for us, but even now as we read the simple record we are aware of the hush and the lapping of the waves during the pauses. How far his voice carried in that atmosphere; how far it carried into innermost recesses of human hearts.

It is ended now. Some rise to leave, more linger, perhaps waiting for a miracle, and Peter is lost in what he has heard and feels. He scarcely realizes how much He has entered into his life, but Jesus knows. He turns to Peter and says, "Launch out into the deep, and let down your nets for a draught."

Peter looks up. For a moment, I believe, a sudden resentment flits over his face, then it clears, and he voices words of living faith: "Master, we have toiled all night and have caught nothing, nevertheless at thy word I will let down the net." "It seems futile. I am an experienced hand at this business. The time to catch these fish is at night. If some one else would tell me to do this, I would not mind words (and Peter had a facile tongue for outbursts of that kind), but I have heard you, watched your face, felt your heart touching mine, and though it may seem unreasonable, nevertheless at thy word I will let down the net." Call it sentimental or anything you please, but I al-

ways feel deeply moved by that nevertheless. It heartens me. I know not every translation uses that word. The Revised Version translates "but" and Moffat has "however." But and however, the nevertheless is there. It has the ring of holy defiance. In spite of anything, at thy word I shall carry on.

About fifteen years ago, a girl of my church married a young German of a wealthy but now impoverished family. The other day I visited the grandmother. She was sad. There were tears in her voice if not in her eyes when she showed me the picture of her grandchild. A lad of but twelve years, dressed in the uniform of the Hitler youth corps, he looked like nineteen or twenty. The boyish, roguish smile on his former pictures was gone. He looked grim, as though a world were against him and he would have to defy the world. I do not know what purely personal feelings entered the expression but the picture reminded me of Europe and other continents at the present time. Grim, tense, acrid, with a cloud hanging over all, a cloud that darkens inner as well as the outer life. Underneath all the blandishments of diplomacy lurks the selfish love of grandeur and power. How stupid brilliant men may be. How little they seem to see that the flame of hatred leaves a chill.

And when we are depressed by it all, and the menace of dire things to come, and He comes to us and says, "Launch out into the deep, depths you may never yet have touched," shall we answer, "It looks discouraging, nevertheless at thy word. . . .?"

On the main avenue of our section of the great city I often meet a man whom I know very well, and every time we shake hands, I ask him, "Have you found anything yet?" At one time, about a year ago, he used to answer, "No, not yet, but I guess something'll turn up all right," but now he just shakes his head, smiles wryly, and walks on. His overcoat looks a good deal shabbier than when he first lost his job, and the witch "It's no use" is succeeding in impressing her seal on his face. He is too old for work, according to the strange business requirements that mystify the laity, and he is not entitled to relief because his daughter is employed at meager wages. When I see that look of his that speaks of a hunger to do something and be something, I have to think of the millions of unemployed, of real suffering, and over against that, for instance, the New Year's eve celebrations in the night clubs at ten dollars and more for a cover charge. I am far from being a killjoy, but there is something heartless in the contrast.

(Continued on page 201)

The Editor's Columns

The Church and Social Security

ACCORDING to Dr. Benson V. Landis, reportorial representative for the Federal Council of Churches, some forty bills, suggesting various alterations for the present Social Security Act, are being heard by the Ways and Means Committee of the House of Representatives at Washington.

With the law makers, themselves, clamoring to be heard, to the extent of forty new suggestions as to what the Act should be and include, we of the Church have reason for uncertainty concerning it. If Washington testifies so abundantly to the shortcomings of the act how may we be at one in interpretation of it?

Discussion on the status of the Church, relative to the Act, has been and continues wide, both within and without the Church field. But the discussion thus far will be as nothing, if, in order to be included in the Act, the Church must be taxed as are all other employers. If the Church is actually about its Father's business and dealing in spiritualities, it should not be taxed. If the Church has become a purely social activity and has sold its birthright for a mess of pottage, it has become a purely human organization, a maker and seller of purely temporal wares and should be taxed, as any other manufacturing plant is taxed.

Catholic Churches are reported as generally opposed to such a change. Protestant Churches, as on practically all other questions, are of widely diversified opinion. The Church Pension Fund of the Protestant Episcopal Church publicly opposes it.

The wind veers, but somehow the vane inevitably swings back into the same direction to which it has pointed since the millions of taxation money for the fund began to pour into the administration coffers. While the tax was laid to insure social security, old age pensions, etc., and while those who were taxed under the Act paid the tax in good faith, for the specific purpose for which it was indicated, actually the funds thus gathered have been scattered to the four winds. The Fund Treasurer's Report indicates that while much has been taken in, practically nothing remains—roughly 95 of every hundred dollars having been spent for other than the benefits for which it was presumably collected so far. The big question which should be considered in Washington is not whether the Church is to be included as a beneficiary of the act but what is to be done with the money collected. There is little comfort or security in a fund whose

treasury is bulging with the I. O. U's of a notoriously profligate organization, pledged on the Bible to balance the budget, but thus far disinclined to consider either the Bible or the solemn pledge. The Church should be concerned first about the integrity of government purposes. Church security as well as Social Security lies in civic righteousness—not I. O. U's.

Just

The Quick and the Dead

WHEN I was asked to assist a pastor in the funeral service for a friend of mine, I noticed that he did not use an accepted form of funeral service, but rather a funeral book furnished by an undertaker. At the grave one of the men started to work in the midst of the committal service. I stopped him and afterward told him there should be no interference with the religious service.

The manner and method of conducting funerals is prescribed by each branch of the Christian Church. But in far too many cases morticians attempt to tell the pastors how and what they are to do. In some cases a friendly "tip" serves a good purpose. In certain cases pastors seem quite willing to have a mortician run their service for them. All pastors are familiar with having the undertaker, instead of the family, call them about a death and tell them the funeral arrangements. Much of this is the fault of the pastor, or else is due to lack of proper church oversight. No one ever tells a Roman Catholic priest how he is going to conduct a funeral service. Nor should any one tell a Protestant clergyman how he is going to conduct a funeral service. If Protestant clergymen were to handle their funeral services as their Church prescribes, dictation from outside sources would cease, and the religious aspect of burial would be emphasized. Then we might have less show and more honest Christian burial.

In a pastor's relationship with the physician, nurse and hospital we have something which is not always cordial and cooperative. There are times when, no matter what the pastor does, he suffers for it. All good physicians recognize the value of spiritual ministrations. Many times I have been asked, in a Catholic Hospital, to visit some Protestant who needed such ministrations; but I have yet to receive such request from a Protestant Hospital.

Every pastor of experience knows that there

On certain occasions when it is not advisable to visit a patient. But every pastor also knows the value of spiritual ministrations in illness. No physician asks the clergyman about what he is doing for treatment, nor should a pastor be forced to acquiesce to the physician in the performance of his spiritual duties. Again and again I have seen pastors ordered around by nurses and physicians. But is it not their own fault? How many pastors are actually capable of ministering to people who are ill? How much do any seminaries teach on this question?

Not many days ago I was called at night to minister to a dying person. When I got to the house the son told me it could not be, because the physician had given strict orders not to disturb the patient. That physician was wrong. Death was sure. The pastor was not telling the physician what he should do; and the physician had no right to interfere with the pastor in such a case.

I do not pity the poor pastor. He is bothered by the accumulation of indifference, lack of proper training and lack of proper church oversight. No one ever saw a Catholic priest bossed around when he was ministering to an ill person. Nor should a Protestant pastor be bossed around, either. But he should know what he is doing, and why he is doing it.—W. R. S.

The Low Road

TWO demonstrating Radios were at full blast. Around each was gathered a widely assorted group of early afternoon shoppers who almost blocked the endless flow of folks, coming and going through the shop-lined Arcade and who were of lesser interest in world affairs than those who had gathered around the radios. For Herr Hitler was speaking and for the most part, the ears of a jittery world were turned to hear.

What would he say? What would he promise for the future? What hint would he drop to invite the deep, low guttural rumbling from the throat of the lion? What word would there be for near neighbor to the west? Would there be even the barest bone dropped from the table for the oppressed Jew? Toward what would he permit the world to look? And the world waited tensely, a tiny part of it there in the Arcade.

There was the sympathetic lady whose expression could not belie her approval. She it was who in no uncertain manner used a dress-pattern folder actively with which to fan back into the face of the intent Jew near the radio, offensive cigarette smoke of which he was obviously unaware.

There was the heavy-featured Teuton, leaning over the guard rail intent, oblivious to all else, sober of mien, trying to pull from the loud speaker in quicker order, the words that rolled out on

their "r's" at such speed and profusion as to baffle any but the expert in interpretation.

Faces were a study. The lad who had heard of the World War, stopped momentarily, whispered some flip comment to his companion and they passed on, laughing, while the chap with a cane and a wee button in his lapel, thinking of his boy more than of himself, cupped his hand over his ear and listened to the voice.

Then came the three generations, white haired mother and daughter each holding a hand of the little tot between them. For a moment they hesitated, quickly to pass on with the remark, "Must be some foreign language. Can't understand a word of it."

And the radio voice kept on talking.

It was a foreign language! It is a foreign language, one difficult of understanding. But we can't still the tongue by passing beyond the range of hearing. It is still talking and that church or that people which passes by on the other side of the road, saying, "It's a foreign tongue. I can't understand" assumes a greater responsibility for tomorrow than they are aware. Now is the time for the church to understand if it ever did and understanding reach out and administer to the fevered brow of a restless world.

Just R

The Wayside Pulpit

The greater the darkness the more the lamp shines.

Facing the sun, your shadow falls behind.

Great friction makes the diamond.

Circling over the highest peaks the eagle is not concerned with crossing streams.

Little winds ruffle shallow pools.

The most beautiful flowers so often bloom in heaviest shade.

The only thing certain about mud throwing is your own dirty hands.

The best command of language is often keeping still.

Why praise dead saints and persecute living ones?

Seeking happiness for others you find it for yourself.

God makes round faces. We make them long. Ye are the salt of the earth—and sugar.

Unhappiness seeks. Happiness gives. There's a difference.

No Christian loves his own church alone.

Your church is either on ice or on fire.

The church wants less block and more tackle.

You can preserve peace by preserving purity.

The song pitched too high is never completed.

A carpenter's ability is not determined by the chips he makes.

Deaf to counsel—open to flattery.

He needs our weakness more than our strength.

A strong will doesn't mean a strong won't.

CHURCH METHODS

AN ARTIST'S ALLEGORY

C. IRVING BENSON

THE POETS give voice to our dumbness, for most of us are songs without words.

The artists give us eyes to see with, for their alert and sensitive insight penetrates beyond our dim vision. So it comes about that he who reads his Bible finds the poets and painters his kindly helpers, making vivid many a saying, giving reality to many a familiar scene.

The calendar turns again to Passiontide, calling us to a new contemplation of the Cross. That sacrifice challenges our deepest consideration. It is good for the spirit to sit bedewed with quietness and look up at the Cross whence comes our healing.

And there are no finer guides to help our understanding and devotion than the artists—grey brethren of grief many of them, their eyes washed clear with scalding tears. They are our best interpreters, who lay bare the heart of things.

A STUDY IN CONTRASTS

The latest of the artist-interpreters is Agnes Tatham whose study of the Cross—which she calls "The Bridge"—offers the motif of our meditation as we approach Crucifixion Day. This tempera painting, exhibited at the Royal Academy, shows a deep yawning abyss on one side of which is a group of representative men and women, while on the other side, high among the hills, is the Shining City of Life.

It is important to understand that the chasm is not death, which divides this mortal life from the life beyond the grave, but the deep gulf which separates the present material, and often sordid, selfish, sinful life as it is from life as it might be when redeemed and glorified by the spirit of Christ.

The coloring of the picture accentuates the contrast—the right-hand side being drab greys and browns, while across the chasm the grass is a vivid green, starred with flowers in the foreground, the mountains are blue, and the Kingdom City, standing in a grove of trees, golden-white.

The tree in the foreground has leaves and flowers on the side turned towards the Kingdom, but on the other side has only dead branches.

THE ONLY WAY

The representative group of men and women is interesting. Next to the tree is a man trying to plumb the depth of the chasm with a tape measure.

Two men just below the workmen's hut are trying with telescope and field glasses to see across to the other side.

To the left of them is a street preacher explain-

ing his views of the correct method of bridging the gulf.

Architects, engineers, mechanics, politicians, speculators, are in the group. Others are just heedless, flirting, gossiping and arguing.

Further up the slope, workmen are busy constructing a bridge of their own. Yet there is a Way across the chasm though they do not or will not see it.

Miss Tatham intended the allegory to show the futile and laborious efforts of man to make a way for himself across the "great gulf" while all the time there is the way ready for him, if only he will take it.

The artist affirms the Way. The Bridge is Christ. "I am the Way," He said, and there is no other way.

NEGLECTED OPPORTUNITY

The artist does not portray anyone climbing the rocky slope or actually crossing the Bridge. In this way she intended to emphasize the neglected opportunity.

Men and women profess to seek a solution of the world's problems, of social ills and individual frustrations, yet there is a road which they refuse to take!

The artist challenges us to answer the question which stirs in our minds—Why do men neglect the Way? The answer is there for us to see—because that way lies across the bridge of Sacrifice and over the steep ascent of self-renunciation.

It is from that that men and women shrink and seek other inventions and methods, but time teaches them, if they have any understanding that there is only one Way.

I turned from my meditation of Miss Tatham's picture to my Bible. I was surprised to find that the word Bridge is not mentioned in its pages. Somewhere, I expected to find it in St. Paul's letters. He revelled in the Gospel of Reconciliation, which is just another name for bringing together those unnaturally severed.

There were probably no bridges in Palestine—rivers were crossed by fords. Yet in his wanderings he must have crossed a good many Roman bridges. And it is strange that he, with his keen eye for illustration, did not seize upon the bridge as a good picture of the Gospel which he so assiduously preached.

BRIDGE THAT LOVE BUILT

The Christ he loved and served was the great Bridge of renewed communication between God and man. All the fault was on man's side. All the offer of friendship was on God's side.

"God was in Christ, reconciling the world unto Himself" was one of St. Paul's greatest utter-

aces. It means that Christ was the Bridge made of the Love of God that man might come home. Man must forsake his pride, cease to hope by his own efforts to span the gulf between the sinful and the holy, and use the Bridge cast across the dark and fearful chasm.

The supreme message of the Christian Gospel is the glorious truth that the Chasm which separated God and man has been spanned, and the vast, last and lowest, can, if he will, find his way to the kingdom of forgiveness, peace, victory and joy. The Cross is the most amazing achievement of the Great Architect.

What St. Paul preached, he practised. How often in his letters he appeals to men to get together again. He urged women, too, to rebuild the broken bridge of friendship. He never wearied in this portion of his task. He never lost heart.

Had he not seen the great achievements of Christ in this very thing? Writing to Gentiles and speaking as a Jew, he said, "Christ is our peace. He who . . . has destroyed the barrier which kept us apart." Which is just another way of saying, "He has built the bridge over the chasm which separated us."

Master Supplies the Forward Look

One of the most curious and persistent characteristics of Christian history and experience is the inclination to transfer the great events of religion from the present to the future; from this life to another; from what is near and sure to what is remote and undetermined. As we study the teachings of Jesus we note, as Dr. Peabody indicates, that He was constantly recalling his followers from a theology of the future to a religion of the present. Yet Jesus had much to say about the religion of the forward look. He taught His followers that Life Eternal was both a future gift and a present acquisition. We may have that now.

There are four demands of a forward look. There is first the thought of intuition, which suggests that there is knowledge which is above reason. "When God wants to carry a point with his followers, he plants his argument in the instincts." Martineau declares that "we do not believe in immortality because we can prove it; but that we try to prove it because we cannot help believing it." Despite the distractions of this life, the materialistic veneer of much of our current thought, despite the pragmatic basis of modern philosophy, the average man holds to his forward look. He believes that there is a life beyond.

Then there is the demand of conservation. Science has taught us that no particle of matter is destroyed. It may be altered, but it never vanishes from existence. When Nature has a surplus of sunshine, she stores it in deep veins against the Winter's cold. When there is an excess of water, she gathers it up and stores it against a dry spell, in an underground spring. So with the rare gift of Personality. God could not meet the demands of high ethical assumptions were he to create a Socrates, a Washington, a Lincoln, an Edison, and then after a few years, a few plans

executed, a few new thoughts, throw such precious materials into the world's junk heap.

There is also the demand of retribution. There is in everyone an insistence for a better and fuller life than the brief span of an earthly life affords. There must be some place where the wrongs are righted. Earth's justice bespeaks a higher justice.

Finally, there is the demand of revelation. Job asks, "If a man die, shall he live again?" To which the Bible shouts its answer, "Yes!" Jesus assumed the future life with the calm certainty of intuition; he pronounced it with full consciousness of experience; he gave to a vague and longing hope, the bold, clear outlines of reality. He wrote into the vocabulary of common speech the language of another world.

"The Man who lives as though he were immortal lives in a universe where the highest spiritual values are permanent, outlasting the dissolution of the stars; where character is the supreme concern of life. We are not digging artificial lakes to be filled by our own buckets, in hopeless contest with an alien universe, but are rather building channels down which the eternal spiritual purpose of the living God shall flow. The truth of immortality makes a great living."

—Gordon W. Mattice

New Money Raising Plan

When the value of gold was raised from twenty to thirty-five dollars an ounce, thousands who had never thought of mining, took to the hills, literally, with the idea in mind that even old "ghost" mining camps and stream-beds placed before, could be made to produce enough which was left by former miners, to make the effort, at the increased value of the metal, worthwhile.

Not wholly dissimilar is the new suggestion for the raising of funds for parish use. The hills in this case being the attic store-room, and the ignored ore, the stamps on old, accumulated mail.

So the suggestion comes that you gather up your old letter envelopes with a view to selling them. While they may be worth little, it is just as true that in your collection there may be one stamp, which because of rarity, peculiarity or even imperfection, known by the experienced stamp enthusiast, may have a listed valuation running into three figures or more.



So have the women of your parish dig back into those far, dark attic corners for old letter envelopes and stamps. Send them to an Expositor neighbor and friend, in whom you may have utmost confidence, the Mint Sheet Brokerage Co., Caxton Building. They will study your stamps, appraise them on the basis of their current value, and pay you for them or return them to you. Cash today for mail of yesterday. See ad on page 197.

Attendance Increased

March 6, 1939.

J. M. Ramsey, Editor:

You will be interested, I am sure, in knowing of the considerable assistance recently rendered by the Expositor in increasing Sunday School Attendance.

In your October Issue you passed on to your Readers the Sunday School Stamp Book Plan which had brought our School outstanding increases in attendance.

Since that issue was published, about 200 Sunday Schools from Maine to California have used the Plan and many most gratifying increases in Attendance have been attained. Several of these increases were secured in spite of unfavorable winter weather. Some Schools have even doubled their attendance by the use of this Plan.

Besides these fine reports of increases in attendance, many interesting and touching incidents have been related. Just one or two will serve to give you an idea of how *The Expositor* reached even beyond the stimulating of Sunday School Attendance.

Rev. Mills of Osage City, Kansas, used the Plan to induce his Juniors to attend Church service with the result that increases in his congregations were over 15%. He related a case about a mother who told her young daughter that she was to have company for dinner on that Sunday and would have to go home during the Church service to prepare the dinner. Her little girl made such objection to the suggestion of not staying for Church that the mother had to stay. Another young boy induced his non-attending father to go to Church as his Visitor so that he could secure the Stamp for the Sunday that he had been absent. The result has been that his father has been coming for several Sundays.

Rev. Kendall of Cleveland, Ohio, tells me that he also used the Plan in his Church with the result that a 20% increase in his Church attendance has filled up many empty pews. He says the increased congregations have inspired him to preach better sermons which have been favorably commented on by the members.

Rev. Richard Neale of Sandusky, Michigan, writes, "How well the Stamp Books work! Yesterday three children in our School asked for the way of salvation and I feel the Stamp Books had a vital part in winning these young hearts."

These are just a few of the many similar heart-warming letters. I know they will bring joy to you as they did to me.

—C. N. Rundell

Travel Abroad

"I think you would render great service," writes the Rev. Mr. Clarence E. Showalter, First Presbyterian Church, Chicago Heights, Illinois, "by supplying ministers information about best travel buys for next summer. I want to know the *best round trip* line and service to England, and bicycling opportunities after I get there. Also, I am

interested in an exchange of pulpits."

Cook's Tours, or The American Express Travel Service, with local offices in all cities and many towns can supply information to suit the needs and budget of readers who desire travel information.

English subscribers who may be interested in the "pulpit exchange" for the summer months, should communicate with the above subscriber.

A Litany

Father of mercies and God of all comfort;
Hear us, Heavenly Father.

As the facts of the love and suffering of Jesus Christ in our behalf dawn upon us;

Help us to understand their meaning, O Lord.

As we accompany Him on his journey to Jerusalem, O Heavenly Father;

Give us the grace to His mission, O Lord.

As he invites the faithful to watch with Him in the garden;

Help us to remain faithful to our resolve, O Lord. As we accompany the crowd to the scene of the trial, O Heavenly Father:

Help us to be steadfast in our knowledge of His mission among men, O Lord.

Although we follow afar off, give us courage to go on toward Golgotha, where the hatred and cruelty of man to man, and the true meaning of sin are made manifest in comparison to the infinite depth of love in the heart of God;

Grant us the desire to accept this love as the only means toward redemption, O Lord.

That we, like our Saviour, may surrender all unto Thee, that we may become wholly obedient unto Thee;

We pray Thee, Heavenly Father.

That we may forgive those who tempt us and misuse us, that we may renounce all desire for personal privilege or power, that Thy Kingdom may come within the hearts of men and Thy will be done among us;

We beseech Thee, O Lord, to use us in Thy work. That we may trustingly and gracefully commit our all to the will of the Father;

We pray Thee, grant this to pass within us.

That our faith in the redemption of the faithful through the suffering and death of Jesus Christ may increase as Thou wilt;

We pray Thee, Heavenly Father.

That the resurrection of Jesus Christ from the tomb may be to us as a guiding light toward the day of resurrection for all who believe in Him;

We pray Thee, O Lord.

And now, as we consecrate ourselves anew to Thee and to the cause of Jesus Christ toward righteousness and peace on earth, grant unto us a nearer sense of that great love which causes all fear to cease, and fill us with the unspeakable joy of complete dedication to the will of the Father;

Hear us, Lord of Hosts.

We now await Thy presence, O Lord, and wor-

ship Thee in complete rest and assurance;
thy will be over us, O Lord. Amen.

Passion Week Services to reach the Individual

Sunday

A. M. "The desire of the Nations"

"We would see Jesus." John 12:21.

P. M. "Behold thy King cometh. John 12:15.

Monday The last supper. "Lord, is it I." Matt. 26:22.

Tuesday Gethsemane. "Could ye not watch with me one hour?" Matt. 26:40.

Wednesday The Trials of Jesus. "Barabbas or Jesus." Matt. 27:16-17.

Thursday Pilate. "What shall I do then with Jesus." Matt. 27:22.

Friday The Crucifixion. "It is finished." John 19:30.

The Sealed Tomb. "You have a guard, make it as fast as you can." Matt. 27:65.

Watching Jesus. "Truly this was the Son of God." Matt. 27:54.

The Seven Words from The Cross

Organ: "We Would See Jesus." Mendelssohn.

Invocation: Lord's Prayer.

Scripture: John 19:1-24.

Hymn: "Oh, the Sweet Wonders of the Cross."

First Word: "Father, Forgive them; for they know not what they do." (Meditation) Luke 23:34.

Solo: "There is a Green Hill Far Away."

Second Word: "Verily I say today thou shalt be with me in paradise." Luke 23:43.

Prayer: (Intercessory).

Organ: "Jesus Lover of My Soul." Martyn (Silent Prayer).

Third Word: "Woman, behold thy Son." "Behold thy mother." John 19:26-27.

Hymn: "When I Survey the Wondrous Cross."

Fourth Word: "My God, my God, why hast thou forsaken me?" Matt. 27:46.

Prayer: for God's presence in time of sorrow.

Organ: "Rock of Ages, Cleft for Me." Silent Prayer.

Fifth Word: "I thirst." John 19:28.

Hymn: "O sacred Head."

Sixth Word: "It is finished." John 19:30.

Hymn: "In the cross of Christ I Glory."

Seventh Word: "Father, into thy hands . . ." Luke 23:46.

Prayer: for faith in Christ's atoning love.

Organ: "Come, ye Disconsolate."

A witness of this program says, "The dignified hymns combined with the silent prayers and short meditations on the Scripture scenes have a deeply satisfying influence on the pastor as well as the worshippers."

Easter Bells

The title of a volume of Easter Sermon suggestions by William Dallmann, D.D., \$1.00, North-

western Pub House, Milwaukee. In it you will find—

The Resurrection of Christ—

Possible, Promised, Proved

The Justification of Christ

The Justification of Christians

The Source of Salvation

The Source of the Spiritual Resurrection of Christians

The Ground of Faith and Hope

The Source of Deliverance

The Basis of Conversion

and other chapters, 29 in all, each one a source of inspiration for those who come seeking.

Holy Week Suggestions

Reality in Fellowship, by the Rt. Rev. W. Bertrand Stevens, D.D., Harpers, \$1.25, will prove a source of help for Holy Week meditations, including a Communion service on Easter Eve. The volume of 135 pages is especially designed for Lenten devotion, with special emphasis on Holy Week.

Use Pictures to illustrate your message

Things seen are retained much longer than those merely heard. Most of us understand more readily through seeing than we do through hearing. Therefore, a message on the Scripture should be taught through the eye as well as the ear.

Prints may be secured for small sums from a number of sources, and Holy Week is an excellent time to use prints of the masterpieces of art.

Prints for pastoral calling cards are being used by a number of pastors in Michigan. Several use them in color, with the name and message on the back; others use them in sepia. They may be secured in groups of subjects, or all of one subject. This special appeal lends dignity to the pastoral call, as we may be assured the cards are not discarded. In use they serve as a constant reminder of the Church and pastor within the family circle.

Inspiring Sermons

Dear Sirs:

Several weeks ago I received two copies of *Preaching Today*. I think they are the most inspiring sermons I have ever read.

I have spent much money on books of various kinds for thoughts, etc. But I have never read or received so much valuable information from any other book or literature submitted to me.

It is a pleasure to send this check for the small amount of two dollars for the great thoughts and inspirations I have so greatly received.

Thanking you in advance,

Very truly yours

(Signed) A. E. Allerton, Chaplain,
Pittsburgh Police Department,
Pittsburgh, Pennsylvania.

Preaching Today for Easter Suggestions

Two Momentous Makings (II Cor. 5:21), by R. E. Hough.

Epidemic Of Hatred (Matt. 5:44. Luke 6:27-35),
 By Harry Emerson Fosdick.
 Appearance of Christ To Individuals (Acts 10:40-41), By Daniel E. Kerr.
 The Rubicon of Life (Matt. 21:10), By Loyal W. Madden.
 The Power of His Resurrection (Rev. 1:17-18), By Arthur P. Vaughn.
 "And in The World to Come" (Mark 10:30), By Clarence Edward Macartney.

Studies: The Holy Spirit

"Who and What is The Holy Spirit" is a series of practical study and discussion topics made available to any pastor through The Fellowship of The Holy Spirit, 25 East 99th Street, Suite 3-B, New York City. The Rev. William Carter, D.D., LL.D. is Chairman.

The topics are designed for students, personal workers, weekday Bible study groups, Men's and Women's Classes, and for private study.

Write for this list of topics. Few Christians are informed on this point, and here you have a constructive series of topics for the asking.

Passion Week Prayers

This series of texts for Passion Week meditation is offered by the Rev. Martin J. Hoepfner, St. John's Lutheran Church, Buffalo.

Matt. 26:30

Matt. 26:39—"Thy will be done."

Luke 22:61

Luke 23:34—"Father forgive them."

John 20:16

Special groups sponsor the Mid-Week meditations, which insures the actual participation of all members in these regenerative services. The following coupon is made available to all members during Lent, which invites general interest in the Easter morning chancel decoration.

The Coupon

To the Committee:

Please place a pot of lilies on our Easter Memorial Altar for me.

In loving Memory of (or in honor of) _____

From _____ (\$1.00 for the large pot; 60c for small.)

New Rural Church Leaflets

The 1939 editions of two annual rural church circulars have been published by the joint Committee on Town and Country of the Home Missions Council and the Federal Council. One of these is entitled "Suggestions for the Observance of Rural Life Sunday," the fifth Sunday after Easter, May 14, 1939. This leaflet presents ideas

for a modern observance of Rogation Sunday, which appears in the church year.

The second title is "Continuing Education for the Minister in Town and Country—1939," which lists 33 special summer schools, institutes, seminars, conferences, etc., of interest to ministers in the smaller communities of the nation. Included are such items as the kinds of courses offered, the cost of attending schools, suggested curricula for summer schools, etc.

Single copies of these publications may be secured at three cents each (stamps accepted) and rates are quoted on quantities. Inquiries should be addressed to the Home Missions Council, Room 69, 297 Fourth Avenue, N. Y.

PRAYERS

Almighty God, the Creator of all things, who hast caused thy light to break forth from the darkness, so that order and beauty, and harmony might fill the earth, hear us as we pray. Grant that these children, being dedicated to thy service, may yield a fruitful ministry. Grant that they may bear a message of strength to all believers, a message of encouragement to the faint-hearted, a message of assurance to the sick and the afflicted, and the sad; may they bear sweet recollections of thy goodness and love to all whose lives they touch.

Grant, O Heavenly Father, that they may be privileged to present the claims of Christ to any with whom they fellowship, thus bringing wanderers back to God. May it please thee to use them in spreading thy Word and causing it to flourish and bear fruit in unlooked for ways.

Let thy light shine upon these thy servants, gladden their hearts in the knowledge that thou art walking with them in joy and sorrow alike. Grant them realization of the depth of thy love for those who surrender their will to thine. We ask in the name of Jesus Christ, thy Son. Amen.

Heavenly Father, thou art the God of the living, not the God of the dead; the fountain of all life, the light and grace that shines into our days. We bless thee for all thou hast taught us of the Fatherhood of God through Jesus Christ. Make us all brothers in thy divine nature. Cause us in hope and gratitude to minister unto all whom thou wouldst set apart as children of thine.

Through the submission, the prayers, the suffering and death of Jesus Christ, and his glorious resurrection, help us to grasp the loving hand thou dost extend toward us in forgiveness and mercy. Strengthen our understanding of that which thou desirest us to learn of thee, and grant us the grace to walk with thee in faith and gladness.

Grant us insight, grant us hours of high resolve to serve thee alone, and grant us that which will lift us up into heavenly places with Jesus Christ, the son, the Holy Spirit, and God the Father Almighty. We ask in His Name. Amen.

AN EVERY DAY FAITH

W. FRANKLIN HARKEY

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" Psalm 27:1.

VERY frequently the remark is made by some one, "I want a religion that will be of value to me in every day living." It is a very sensible remark. All of us want that kind of religion. We want a faith that will be adequate to die by—some great assurance that will be as a mighty rock in a weary land. We do not want to forget that. But, we also crave a religious faith that will keep us amid the ups and downs of every day living. Can we find such a faith, a practical religious faith that we can bank on whatever may be the joys, pleasures, or disappointments that come in the mill of life?

Here is an ancient saint that found just such a faith. We don't know what circumstances brought this conviction to his mind. We are not told what experience led him to make such an outburst of confident faith, but here it is: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" We like to see serene lives, men and women who possess stableness of character, people whose religious faith means so much to them amid the uncertainties of life.

As we explore the experiences of others we may come to realize that such faith may be ours. There are certain great aspects of faith which are available to all believers.

The Statement of a Great Fact

"The Lord is my light and my salvation." This is not the statement of one who stands on the edge of a great precipice. It is not the confession of one who longs for real religious faith. It is the bold confession of one who has come into possession of a great fact. There is more than social security. It is the voice of a soul that has found a safe harbor from the storms of life.

These great descriptive terms are revealing. "The Lord is my light." How suggestive that is. It has remained for our generation to come into the possession of the great healing properties of light. Increasingly man is turning darkness into light. We can scarcely realize how past ages got along without light. The fathers got along with the tallow light, and the kerosene lamp, but

our age has been blest by the incandescent light. Physically, at least we are children of the day. Apparently we have just entered the field of discovery of the marvels of light. Night is being turned into day. Our athletic games no longer depend on the sun light, but baseball and football are being played under the glare of great arc lights. Great flood lights turn Broadway into day. Brilliant lights advertise everything, from cornflakes to automobiles.

God is the source of moral and spiritual light. This is what the Psalmist is speaking about—the fact that God has become to him the source of moral and spiritual light. "The entrance of Thy word giveth light; it giveth understanding unto the simple." Our Lord himself declared: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Again, "As long as I am in the world, I am the light of the world." The world was cold and dark until Jesus came.

"On that hard pagan world disgust
And secret loathing fell;
Deep weariness and sated lust
Made human life a hell."

Thus Matthew Arnold describes the ancient world. They sought in vain for the light, but darkness moral and spiritual blinded their eyes. They were as "children crying in the night and with no language save a cry." Then God came in the Person of His own Son. His life and teaching, His sacrificial death and resurrection brought light to the hearts of men.

The Experience of a Great Reality

"The Lord is my light and my salvation." Salvation had become a reality in the experience of this man of God. He had long since passed from theoretical religion. There was no guess or supposition. Religion had become an every day experience. In our lives great changes will be manifest when our faith finds expression in actual experience. What is salvation? It is more than deliverance from physical harms and dangers.

Witness light of God

It is not something reserved for the future.

Salvation delivers from the horror of sin and its consequences. It causes a revolution in the life, so much so that the things we once loved we now hate, and the things we once despised we now love. It obliterates the dead past. God has said that He will blot out our transgressions and sins, and we need not worry over past failures and sins. But, the salvation which is ours is the invitation to enter into all the beauties of religious living now. The Psalmist shouted to all the world: "The Lord is my light and my salvation."

Furthermore, it should be borne in mind that the blessings of this experience become ours as we appropriate them. They become very personal, "my light," "my salvation." As the tourists descend to the catacombs in Rome a priest hands to each one a small candle. It lights the way. The candle is sufficient for the short trip underground, and with all candles lighted there is adequate light. God gives to each man and each woman sufficient light for the journey of life. Well may our prayer be:

"Christ, as a light,
Illumine and guide me!"

The Power to Conquer Fear

"Whom shall I fear? . . . of whom shall I be afraid?" Mankind's enemy number one is Fear. Who can escape this dreaded enemy? Fear is divided into many kinds. We are fearful of what will come to pass. Our world today is shaken by fear. Becoming jittery over the possibility of war millions of earth are fearful of what a day may bring forth. Men fear lest old age overtake them and find them unprepared to meet it. We fear sickness and death. Multitudes fear what life will do unto them.

Let us think of this brave saint of old. Think of the times in which he lived! How insecure his life was! On all sides were dangers, seen and un-

seen, dangers of which we have never known. He lived in a rough age, an age that had its physical dangers. Treachery and hate were known, tribes and nations warred against each other. Unhappily our age is little better. We ought to know better, but we still fear each other.

But, here is the great conviction, "Whom shall I fear? of whom shall I be afraid?" The Christian need not fear. They that be for us are more than they that be against us. This is not merely boasting. Shall we be beaten with craven fear, or shall we face life with dauntless courage?

Fear can only be conquered by the assurance of the Presence of God. If God is our light and our salvation we need not fear. The possession of this faith does not mean a sheltered life, but a life found in the thick of the fight for righteousness. It by no means follows that we will not be in danger, but it does mean that we will not give ourselves over to undue fears.

Somewhere I have read the story of a lad of eleven years who was taken to a hospital for the removal of his right eye. As he entered the hospital and prepared for the operation everything was strange and perplexing. Great fear took hold of him as he was brought into the operating room. His father stood near by. The lad seeing his father cried out, "Daddy, will you go with me, and stay with me?" The father replied, "Yes, son, I will go with you and I'll stay with you." "Then," replied the boy, "I'm not afraid to go, Daddy, if you are with me." The operation was performed, and the hours followed when the father sat by the bedside. Then, consciousness came again, and as the lad looked up into his father's face he exclaimed: "Daddy, you did stay with me, didn't you?"

What the Psalmist wanted and what the devout soul in all the centuries has wanted is the abiding consciousness of the Divine Presence. In the hours of extremity the children of God have found an inflow of divine power. The power of Divine love holds with tenacious grip.

THE RESURRECTION AND OUR DAY

CYRUS E. ALBERTSON

"Tell His disciples that He is risen from the dead and behold, He goeth before you." Matthew 28:7.

EASTER has no meaning apart from the resurrection. These words from Matthew are repeated in all four of the gospels. The events of the resurrection made the writing of the book of Acts possible. The writings of Paul

are all premised on the fact that Jesus rose from the dead and was a living force in life of the wandering apostle, as well as in the world of that time. The resurrection was the most important event in the experience of those who lived during those eventful days. It makes possible the universal observance of Easter this morning.

The centuries have passed, nineteen hundred of

them, since the resurrection morning. As an event, it lies far back in history. Literally minded folk have created for themselves intellectual stumbling blocks out of the resurrection. Whatever our point of view may be, there must be some high and enduring values in this incident or Easter would have fallen into disuse. Instead, its observance grows in interest and attendance until it has become the one great religious festival of the Christian world. It has value for our day. What are some of those values? What is there in the observance of this disputed event that gives it such power? What meaning does it have for our day and for our time?

I

The resurrection reveals the power of love. Calvary stands for the triumph of hate, ill will and evil. When Jesus was laid upon the cross His opponents had won. He came to the world in those troubled times with a message of love, forgiveness and brotherhood. Some humble folk heard Him and believed that this was the way of God. Others, whose self interests were endangered by the teaching of this Galilean peasant, plotted to do away with Him. Their day of victory came on the dark Friday when He stumbled under the weight of a cross and was later nailed upon it to die. If the story of Jesus ended there it would mean defeat for every dreamer, for everyone who gave of self to bring about peace and brotherliness. It would stand for the triumph of the forces of selfishness against the ideals of love as a sharing of life's best.

The resurrection is the evidence of the triumph of the thing that seemed to die on Calvary. Love won with the resurrection of Jesus. The world hasn't learned that lesson. There are many folk who live with a certainty that the forces that will ultimately win are those of greed, hate and blind selfishness. How slow we are to learn. Two decades ago we were all fighting blindly, putting our trust in the instruments of hate and destruction. When the war ended and the Armistice came we thought that these agencies had brought us a victory. We have lived through twenty years of terrible disillusionment. Our hate for the Germans produced nothing but a peace that had in it the seeds of the troubles of the present time. Force, reprisal, vengeance: none of these won. The only thing that might have won we have not tried.

The world needs to look toward the empty tomb of Jesus this morning to discover that which alone can win. If we will but stop our madness on this Easter morning we will discover the one fact that will save us from inevitable destruction. Love, that which prompted the sending of Jesus and led Him to go to the death for those He loved, this is the power that will win in the end. The power that was in the hands of those who crucified Him melts away as the snow of winter gives way to the warmth of spring. All of the forces of evil together become as nothing in the presence of that

which won on Easter morning. Love is the all-powerful.

II

This is no memorial service. Nobody thinks of Christ as being dead. Nowhere have folk met to pay their respects to His memory and say a few nice words about Him. The word that goes around the world today is, "He lives!" The assurance of the resurrection lies in this, it *demonstrates that life has enduring value*. Not only His life, but our lives have some eternal values.

In our happiest moments we are inclined to say, "Life is enough!" Then our cup is full. We can think of nothing more. When our despondent hours come we often say, "Life is too much!" We resent it and regret the day that gave us birth. In our best hours we are not satisfied with either of these points of view. We have a haunting desire to outlive life. We are unsatisfied to think that the few years here are all there are for us, good as these years may be. If the earth experience for us is not pleasant, we long for some chance to live without the things that have caused us so much pain, fear and hurt. Most of us have a desire for that which comes out of the resurrection, an assurance that life has eternal value.

There are evidences of this outside of the resurrection. One day I traveled through a forest of old trees. Most of the trees had fallen. Their growing days had passed long ago. Age, disease, fire and winter storms had brought them low. In our party someone said, "Isn't it too bad that these trees had to die. Now they are of no use to anyone." My eyes were opened to see things that had been hidden from me. Some of those trees had been lying on the forest floor for a century or more. Their trunks were decayed. Some of them were hardly discernable from the debris of the forest but out of those decayed and long-dead trunks numberless little trees were growing. Seed, blown by the wind, had lodged along the trunks of those old trees. The earth was rocky and unfriendly. There was something left, even after more than one hundred years of what folk call death, that made it possible for seeds to start and roots to grow and trees to reach their green branches toward the sun. There were evidences of enduring values, evidences that revealed themselves in life.

If the forest shows us the truth of the resurrection, in its imperfect way, how much more can we look toward this Jesus we honor today and accept His statement, "Because I live, you shall live also." There are values in life that death cannot destroy. These values are represented in the seeds that fall to the earth, that new life may come from their self giving. These values are evident all around us as we have become the inheritors of the enduring values of folk whose earthly lives ended long ago. These values have their hidden and inner meanings as we look out across the reaches of eternity. There are wings for life's highest and best.

I hold in my hand the winged seed
 Of a pine from the mountainside.
 'Tis a tiny thing, as it nestles there,
 But my eyes with wonder it opens wide,
 For when from out of the cone it falls
 To seek some planting place,
 Its wings help carry it high and far
 From the top of the tree, on out through space
 Where it gently drifts to the ground below;
 There to the friendly earth it clings.
 The seed of the pine isn't carelessly dropped—
 For it has wings.

When life slips out of its mortal house
 And the body is placed in the earth;
 When the sound of a much loved voice is stilled
 And sorrow drives away mirth,
 We sit alone with our heartbreak,
 Seeking for pain's surcease
 When the thought of the little winged seed
 Oft comes and brings with it peace.
 'Tis not for death but to start life anew
 When to the earth God brings
 The tiny seed—or the loved one dear:
 Yes, life has wings! C.E.A.

HANDS ACROSS THE AGES

HOWARD M. HILLS

John 20:20-21.

THE Resurrection Day was the day of triumph for Christ and for Christianity. That triumph was symbolized by the marks of the nails in His hands. In triumph Jesus displayed his hands to the Apostles, saying, "As my Father hath sent me, so send I you." His nail-scarred hands have reached across the ages to symbolize for us the source of power for Christian triumph today.

Let us look for a moment at the hands of Jesus. They had been marked by toil. Undoubtedly the Carpenter's hammer had hit his fingers many times. His hands had been cut by the saw and the chisel, and had been hardened by handling the rough lumber of which He built his neighbors' homes and furniture. Many slivers had been picked from the hands of the Carpenter Saint.

His labor-marked hands held divine power and dispensed it to the needy of the children of God. He had gently laid His hands upon those suffering with all manner of diseases, and at his touch the impotent had become well and strong. His were the hands that had been laid upon the bodies of the dead, and at their touch life had returned. These were the hands that were outstretched in the stormy winds over the angry sea, commanding "Peace, be still." Those were the hands that had broken the bread after He had sought God's blessing upon it, and had passed it to His disciples that they might feed the hungry multitude. Indeed no human hands had ever held such power over man and nature.

These divinely powerful hands of Jesus also held the tenderest expressions of love ever experienced by mankind. Parents brought their children from miles around that He might lay His hands upon their heads and bestow upon them His blessing.

These were the hands which, in spite of their mercy and love had within them the powers of Judgment. They were the hands that had been placed in the bowl upon the table of the Last

Supper, passing in advance the divine judgment upon the hideous sin and crime Judas Iscariot was about to commit.

These were the hands that had taught the true meaning of service when they washed the feet of the astonished disciples. These very hands had restored the severed ear of an enemy come to take Him to His death.

But when Jesus showed His hands to the apostles the marks of toil, of love, of Judgment and service were obliterated by the cruel marks of failure. The jagged nails had torn away every impression of the labors of His life. All that could be seen upon the upraised hands of the Christ were the symbols of ignominy and shame. The signs of righteousness had been torn away and in their place were the signs of defeat by sin.

And now let us look at the hands that had driven the nails into the Saviour's palms. The hands of one overcome with a desire for earthly power and pomp drove those nails. Judas Iscariot was not the greedy miser he is often painted. He did not care for the thirty pieces of silver. He was loyal to Jesus, but His desire for power for himself and his Lord was greater than his loyalty. His sole purpose was to place Jesus into a position in which He could no longer refuse to become king over Israel. He would compel Jesus to exert His divine power to overcome the legions of Caesar and re-establish the Kingdom of David. Judas wanted to force Jesus to occupy the throne rightfully His. Perhaps he even aimed to become a high officer in the new Kingdom. But Judas sought only an earthly kingdom and its glory, and so unwittingly drove the nails into the palms of Him he would have crowned.

Jealousy drove nails into those divine hands. The scribes and pharisees were jealous of the Carpenter's power over the people. Many had turned from the priests and their legalistic religious ceremonies, and had adapted Jesus' way of love and service. The jealous priests began to hate the Carpenter Saint. They schemed a way

to kill the one of whom they were jealous, and so drove the nails.

Thoughtlessness drove those nails. Noisy rioters, instead of thinking for themselves, were swayed by agitator priests. The same men, women and children who cried "Hosanna, blessed is the King of Israel that cometh in the name of the Lord," as they paved the way before Him with their garments, had within five days cried for His death. They thoughtlessly changed their "Crown Him" to "Crucify Him," and so marred the hands that had blessed them.

Indecision drove those nails. Pilate found no charge against Jesus worthy of death. He thought he should release the guiltless man, and yet he didn't want to lose his popularity with the people. So he washed his hands. Because he couldn't make up his mind he turned his back while the mob crucified the Christ.

Militarism drove those nails. Roman legions had come over land and sea, had conquered the Promised Land, and now when the Chosen People said the word they drove the nails into the hands of the Promised Messiah. Earthly ambitions, jealousy, hate, thoughtlessness and indecision supported the hands of the soldiers in their cruel work on Calvary, even as they support the bloodlust of today. The hands that drove the nails twenty centuries ago are still hammering, torturing, killing.

He showed His disciples His hands, and they were glad, for that day He transformed the blood-stained signs of failure to symbols of triumph and success. He changed the tokens of death to tokens

of life. He showed them His hands, hands that they knew had power over nature, and they were glad because the sight of them proved that they had power over life and death.

"Then said Jesus unto them again, 'Peace be unto you: as my Father hath sent me, even so send I you.'" They were glad because in His hands were signs of the divine power that He bestowed upon them as He commissioned them to preach His Gospel. With those hands he had guided them for three short years. Now He lifted those triumphant hands and pointed the way through the centuries, saying "Even so send I you." His nail-pierced hand thrust them, and us, out to evangelize the world.

As we go to do His bidding let us examine our hands. Should they not be marked as His? Can we believe that God sent His Son into the world to have His hands cut and bruised, and yet think that Jesus expected us to keep our hands unmarked? No, He gave to his disciples and to us power to become sons of God and to use our hands even as He used His.

"He that hath clean hands shall be stronger and stronger." His hands were pierced that our hands might be cleansed. His hands were pierced that our hands might be strong. His hands were pierced that our hands might labor and love and serve—that our hands might touch, and in His name, heal the sores of our world. Can we let His suffering end in vain? God forbid!

Let us never forget that only loving, serving conquering hands are worthy to be lifted in worship to Him.

THANK GOD FOR FOOLS!

DONALD CAMPBELL MacLEOD

"We are fools for Christ's sake." I Corinthians 4:10.

WHEN Alexander Graham Bell was first experimenting with the telephone near Brantford, Ontario, an old resident described his efforts at talking over a piece of stove pipe wire as the biggest piece of tomfoolery of which she had ever heard.

In every age, the benefactors of mankind have been subjected to the jeers and sneers of their contemporaries. Those who opened gates into new empires, who transformed the world of dreams into a world of everyday reality, who lifted the heavy burdens that pressed upon the backs of countless thousands, have been called fools. They were denied the pleasure of listening to the sweet music of a world's applause. Nevertheless they carried on courageously, while they stuffed their ears against the scurrilous epithets of their inferiors. Today the scroll of fame bears silent witness to their greatness. An appreciative

world brings its belated recognition to men once known as fools.

The apostle to the Gentiles appears to have been a special target for the barbed shafts of the detractors. Upon Paul, they bestowed the none-too-complimentary name of fool. However, he did not seem to be ashamed of this designation. In fact he gloried in it. "Yes, I am a fool" he cried exultingly, "a fool for Christ's sake."

By all standards of worldly reasoning Paul was a fool. By birth, by education, by impassioned zeal, he was destined for a place of power in his nation's life. Then one day upon the Damascus Road, the light of Christ flashed into the darkened portals of his mind. From that hour he became the slave of the Christ whom he once despised. He was stoned. He was beaten. He was cast into filthy prison holes. And at last his head was placed upon the executioner's block.

Paul could have escaped all this. He could have gone the road of ease. He could have been the darling god of worldly devotees. He could have

had wealth, position, honor. These were all within his grasp. But he preferred to play the fool. He sacrificed all earthly gain for the sake of an ideal. He spurned the visible that those who followed after him should share a world reared on the abiding foundations of the invisible. The world can never repay the debt it owes to this valiant soldier of the cross who was willing to be a fool for Christ's sake.

The Twelve were very sensible men during their earthly association with the Master. They looked at things and determined the value of things from a practical, common sense viewpoint. They did the natural thing when they rebuked the woman who wasted the precious ointment. That ointment could have been sold and the proceeds devoted to the needs of the poor. Common sense would dictate such a course. They strove for positions of honor and leadership. Common sense would demand that they look after their own personal interests. One of the group, wiser than the rest, believing that their leader's program would ultimately crash, made arrangements whereby he would salvage something from the wreckage. Thirty pieces of silver was not much money, but it was better than nothing. So he agreed to betray his leader and friend. Good judgment, that!

Let us see what happened to these sensible men. With one exception they were transformed into fools, fools for Christ's sake. They lifted the cross on the hilltops of the empire. They dared everything for their crucified and risen Master. For this they were hounded from city to city, and drank the bitter cup of persecution to its deepest dregs.

They, even as Paul, could have escaped all this. They could have gone back to their old jobs. But these disciples were peculiar people. They did not accept jobs that would guarantee a reasonable measure of security and comfort. They accepted jobs that guaranteed "wounds, imprisonment, and death." That was where they showed their lack of reason. No wonder men sneered! Why shouldn't men sneer at such fools?

Hasten along the road of history. We see the fires going out upon the pagan altars. We hear the bugle notes of liberty echoing across the land, and the shackles fall from millions born to servitude. We see women lifted from bondage to power. We see little children, who in other days would be the prey of beasts and tyrants, nestling in the shadow of parental devotion. We see a new warmth of spirit pervading the earth, as the fires of a new faith are kindled in human hearts.

This transformation was not wrought by sensible men. It came about through men who cared for nothing else than to be worthy of the love of Him who died. For such men, no task was too difficult, no cross too heavy, no sacrifice too great. They did not care for earthly honors, for material rewards, for worldly pleasures. Strange, unusual men indeed! Yes, they were fools! Fools for Christ's sake!

You folks did a foolish thing when you came

to church this morning. You could now be enjoying the comfort of an easy chair in your own home. At this moment you could be listening to a better sermon winging its way to you across the waves of ether, and your pleasant dreams would not be disturbed by the approach of an usher with an offering plate. You could have excused your neglect of the service by saying that your strenuous week-day toil made a late Sunday morning sleep imperative. You could have argued yourself into believing that a good book or the Sunday newspaper would prove a better stimulus to your mind. All sensible men would recognize that you had exercised wisdom by remaining at home.

Yet some of you come here Sunday after Sunday. You join in worship with your friends and neighbors. You give your hard earned cash to support the church. You devote your time, your energy, your talents to the service of the church. You sacrifice and sacrifice and sacrifice, and give and give and give. It is not surprising that practical men of the world call you fools. And we agree. You are. Fools for Christ's sake.

A woman of my acquaintance was very critical of the clergy because they talked so much about faith and hope and love, and talked so little about decent wages for the world's underpaid workers. She wanted them to talk about the things that put money into a man's pocket. It is tremendously important that a man should have money in his pocket. It does add to a man's morale to be assured of funds to pay his rent and buy food and clothing. However, there came a day into this woman's life when through problems that arose in her own home, she made the pregnant discovery that faith, and hope, and love, and decency, and honor were of immeasurable importance to the happiness and wholesomeness of life. From that hour the things she once scorned assumed a large place in her thought. She had sensed the value of the invisible.

That discovery you people have made. Man needs something that will help him when his house of dreams comes tumbling down over his head. He needs more than worldly riches, or fleeting fame or any of the taudry baubles of the world. When he thinks of his own children, he feels that a good job is not their only need. If they are to bring honor to his name, he must leave to them a legacy of the invisible values, of the intangible things that make for the enrichment of life. Beyond that, when he thinks of the liberty he enjoys in this land, and which he wishes his children to enjoy, he looks beyond those pseudo-religions that have often crushed liberty to earth, to those nobler forms of religion that gave liberty its birth, cradled it, nurtured it, even until now. He looks upon those lands where dictators have assumed the mastery over men's thoughts and actions, and he recognizes that the strongest assurance against such assumption of power here is a religion that asserts in thunderous tones that God has placed every man upon a throne, a throne which he can abdicate, but

which no king or commoner can compel him to abdicate.

These abiding values of religion are very precious to you. You feel that they are best preserved to you through the church, wherever that church is responsive to the will of her Divine Master. You are not among the shallow thinkers who assert that they believe in religion but not in the church. You are not so inconsistent as to support other programs that function through recognized organizations and to refuse that support where the program of the Christian faith is concerned, because it functions best, as they say, without any visible organization.

You are here this morning because you believe in the reality of life's unseen forces, in those intangible things that make for the enrichment and preservation of human life. You are here, testifying by your presence, that you believe in the church—the church that with all her shortcomings best ministers to the needs of the children of men. Fools—men may call you. And you are. Fools—for Christ's sake!

You serve and sacrifice because you have eyes that see. Through the dim mists of the years ahead you behold the America of your dreams. From the little churches of the countryside and the large cathedrals of the great cities, young men and women are streaming forth. They are eager, energetic, hopeful young people, who hold the destiny of a nation in their hands. They are going forth inspired by the ideals that are the fruitage of your sacrificial labor. In the days ahead, they are going to establish homes and places of business. They will enter professional life and political life. They will be participants in all the great enterprises of the land. When profound decisions are at stake they will stand courageously on the side of right. They will despise sham, and crookedness, and greed. They will loathe hypocrisy in places high and low. They will be the purifying element in the stream of community and national life. They will be possessed of those ideals that make one the guardian of a nation's soul. Because of you, whom men call fools, they will chart their courses by the

stars, not by the mud and scum beneath their feet.

Long years ago, One walked the earth who was a member of this noble host. Reverently we say it. He stands first in the aristocracy of fools. He spurned an earthly crown to gain a crown of thorns. He refused an earthly kingdom that He might reign as king in human hearts. He declined the fellowship of those in high places that He might company with men of low estate. At the last He climbed the hill of Calvary that through Him all men should find eternal life.

Little wonder that men considered Him irrational. Their pigmy minds could not sense the power that rested in the things unseen. They little dreamed that life's invisible forces could tear a tyrant from a throne, and lift the victim of frenzied hate to the majesty of a God. They were absolutely sure that their judgments would be vindicated in the exacting court of time. But scan the book of history. From that far-off day His name has been written into every page in letters of fire. In the magnitude of His triumphs He stands alone. In the munificence of His gifts He stands unequalled. Strange, foolish Man of Galilee, we hail Thee as the peerless benefactor of the race.

Is it not truth to say, that the roadway to the heights is always marked by the footprints of those who gained the honor of a cynic's sneer? In such as these the world must ever rest its hope. Our confidence, now and always, must be in those who bear a cross that the world may wear a crown. Never can humanity fully compensate those who match the spirit of the Christ. They smooth the road for pilgrim feet, and add a touch of beauty to the drab wilderness of life. They are the unselfish souls who dedicate their gifts to the service of the race. They are the people who recognize that man's highest destiny is rooted in the eternal. Fools—men may call them. And they are. But above the raucous laughter and the sneers of men, we hear around the world the cry of grateful millions, "Thank God for fools. Fools for Christ's sake."

POWER TO OVERCOME

HARRY W. STAYER

Text: "Be of good cheer; I have overcome the world." John 16:33.

Scripture Lesson: 2 Cor. 4:1-18.

IN THE light of subsequent events, there is no question about the validity of Christ's saying, "I have overcome the world." The word of the exiled Napoleon—"O Galilean, Thou has conquered"—is a witness completely confirmed by the years. Christ did "overcome," as he said.

There is no question about that.

But there is a question about our own overcoming. And somehow we are not quite satisfied to find our "cheer" in the fact alone that Christ overcame the world. What we want to know is whether there is any promise or procedure by which we, too, may overcome the world. Fortunately, there is an answer to that desire and longing of the heart, an answer framed in the

words of the Scripture, "This is the victory that overcometh the world, even our faith." Yet one other question rises. If "faith" is the means by and through which victory is won, how can a man get hold of this "faith"? Fortunately again, there is an answer. And the answer is this, "Faith cometh by hearing and hearing by the Word of God." There we have the set-up; the assurance and the instrument. What, then, may one definitely do to set about this business of overcoming the world? What practical way may one take in this venture?

I

Let us say this: We can overcome the world by exercising our appreciations. This world is not so bad but what there is some good in it, nor so dark but that there is some light in it. Neither is it so far gone that there is no hope for it. Always it is a case of the "wheat and the tares." Given a man who thinks the world is all bad and all dark and all hopeless and there you have a man whom the world has overcome. But given an individual who has faith, mediated through his appreciations, and there you have an individual who overcomes the world.

Walter Rauschenbusch has a magnificent prayer that emphasizes something of our mind here. It is the sort of prayer one ought to learn to pray day by day in order to grow and keep vital those appreciations by which we may overcome the world. "O God, we thank Thee for this universe, our great home; for its vastness and its riches, and for the manifoldness of the life which teems upon it and of which we are a part. We praise Thee for the arching sky and the blessed winds, for the driving clouds and the constellations on high. We praise Thee for the salt sea and the running water, for the everlasting hills, for the trees, and for the grass under our feet. We thank Thee for our senses by which we can see the splendor of the morning, and hear the jubilant songs of love, and smell the breath of the springtime. Grant us, we pray Thee, a heart wide open to all this joy and beauty, and save our souls from being steeped in care or so darkened by passion that we pass heedless and unseeing when even the thornbush by the wayside is aflame with the glory of God."

Any man or woman who has within him the spirit of that prayer is come a long way toward the achieving the power to overcome the world. For "this is the victory that overcomes the world, even our faith" and such appreciation is faith.

It was the way of Jesus—this way of appreciation—as all the Gospels prove. Who can miss seeing how His great appreciative heart went

out to compass the good and the beautiful and the true wherever He found it, whether in human beings or in flowers and growing fields? And always these things of life round about Him spoke within Him saying:

"This is my Father's world,
And to my list'ning ears
All Nature sings, and round me rings
The music of the spheres.

"This is my Father's world,
I rest me in the thought
Of rocks and trees, of skies and seas,
His hand the wonders wrought."

II

Let us say this: We can overcome the world by exercising our optimisms. "Faith is the victory that overcomes the world" but let us not be confused about it. Optimism is faith, or, at any rate, an aspect and expression of faith. Any man who overcomes the world through his appreciations and his optimisms overcomes by his faith. Tennyson has a radiant word that fits in here and beautifully indicates the matter. We find it in the lines which read,

"Cleave ever to the sunnier side of doubt,
And cling to faith beyond the forms of faith.
She sees the best that glimmers through the worst,
She feels the sun is hid but for a night,
She spies the summer through the winter bud,
She tastes the fruit before the blossom falls,
She hears the lark within the songless egg,
She finds the fountain where they wall'd, Mi-
rage."

Whoever cleaves to "the sunnier side of doubt" and "clings to faith beyond the forms of faith" is come a long way toward the attainment of the power to overcome. And to him will speak all the valiant voices of life round about saying,

"This is my Father's world,
O let me ne'er forget
That tho' the wrong seems oft so strong,
God is the Ruler yet.

"This is my Father's world,
The battle is not done;
Jesus who died shall be satisfied,
And earth and heaven be one."

God wants us to be overcomers as Christ overcame. And He has shown us the means of victory, "even our faith"—that faith which comes "by the hearing of the Word of God," which blossoms forth in our appreciations and reaches its flower in our optimisms.

Enoch walked with God—he was not in a hurry. When our ancestors missed the stage coach they didn't worry, for they knew another would come along next month. Today when we miss one section of the revolving door we get mad.

—Dr. William Ward Ayer.

Don't talk about the tragedy of the cross; that was God-planned. Talk about the tragedy of sin that caused the cross.—Dr. H. W. Bieber.

The preacher's task is to cry, as did John the Baptist, "Behold the Lamb of God," and not to attract attention to himself to gather a clique around himself.—Erling C. Olsen.

OUTLINES

The Seven Days of Holy Week

1. Jesus' Entrance into Jerusalem. Matt. 21:1-11.
2. Jesus and the Cursed Fig-tree. Matt. 21:18-22.
3. Jesus in the Temple. Matt., chapters 22, 23, 24, 25.
4. Judas Closes His Bargain. Matt. 26:14-16.
5. The Upper Room. John 13:1-17; Luke 22:19-23.
6. (Good Friday), Crucifixion of Jesus. Luke 23:33.
7. Jesus in the Grave. Luke 23:55-56.

Seven Ways of the Cross

1. From the Upper Room to Gethsemane. John 18:1.
2. Gethsemane to Palace of High Priest. John 18:13.
3. Palace of High Priest into Courtroom of Sanhedrin. Luke 22:66.
4. From Council Room to the Praetorium. John 18:28.
5. From the Praetorium to Herod's Palace. Luke 23:7.
6. From Herod Back to the Praetorium. Luke 23:11.
7. Via Dolorosa, or from Pilate to Calvary. John 19:17.

Seven Witnesses to Christ's Innocence

1. The False Witness. Matt. 16:60.
2. Judas, or "I Have Betrayed Innocent Blood." Matt. 27:24.
3. Pilate, or "I Find No Fault in This Man." Luke 23:14.
4. Herod—"Nor Yet Herod." Luke 23:15.
5. Pilate's Wife—"Have Nothing To Do With This Righteous Man." Matt. 27:19.
6. The Dying Thief—"This Man Hath Done Nothing Amiss." Luke 23:41.
7. The Roman Centurion—"This Was a Righteous Man." Luke 23:47.

Seven Words from the Cross

1. Highpriestly Word, or Voice of Loving Intercession. Luke 23:33-34.
2. Fatherly Word, or Voice of Human Affection. John 19:25, 27.
3. Kingly Word, or Voice of Divine Pardon. Luke 23:39-43.
4. The Battle Word, or Voice of Soul Agony. Matt. 27:45-46.
5. Complaint Word, or Voice of Physical Suffering. John 19:28.

6. Victory, or Voice of Glorious Victory. John 19:30.

7. Dying Word, or Voice of Abiding Communion. Luke 23:46.

Palm Sunday

The Kingship of Christ

"He hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords." Rev. 19:16.

Palm Sunday is the day of kingship—the kingship of Christ. Isaiah gives us the promise of a coming Christ. John the Baptist proclaims an approaching Christ. Paul preaches the gospel of a Christ crucified. John gives us the vision of Christ enthroned.

I. Who is this royal conqueror? As we see him in the manger at Bethlehem, or as a child in the temple, or at his baptism at the Jordan, or on the cross, he seems not particularly kingly.

II. Where is his throne? Where lies his kingdom? We must remember the greatest kings have been uncrowned, and their kingdoms have been invisible.

III. Were they disappointed, were they misled, were they false prophets—those who predicted that when Jesus came, he should come as a king? There was a psalmist who declared concerning the Messiah, "A scepter of righteousness is the scepter of Thy kingdom." David knew how small a thing is political kingship. And he knew by so much as he had spiritual elevation, how incomparably greater is royalty of intellect and character. John says that the kingly Christ shall serve as well as save.

IV. Phases of his royalty. There may be more appealing phases of the life of Christ, but nothing is more admirable than his self-control. Self-control and courage may be merely passive, but goodness must be active. It is constructive in its nature. Benevolence is a flowing stream. Kingship is a matter of power and there is no power so like omnipotence as the power of goodness at work.

"Father, Forgive Them"

"Father, Forgive them." Luke 23:34.

What a godlike act! Behold the Son of God, beaten with rods, crowned with thorns, mangled with nails, hanging on his wounds. Listen to his prayer, "Father, forgive them." He is not thinking of himself; his blood is owing for the pardon of his persecutors.

I. The Cross is the hope of glory for the sinful and Christ is the infinite Forgiver, suffering for the sins of a race. He prays for all sinners during all the ages of time; his forgiveness is forever. He is a picture of loving kindness. It will take an eternity to understand the wondrous mystery of Calvary.

II. If our sins are sunk like a milestone in the bottom of the sea, if the ocean of his love flows over them forever, should we not forgive as we

are forgiven and pray for those who despitely use us?

Forgiveness, it is said, is the odor which flowers yield when trampled upon and the poet writes,

"The sandal tree perfumes when riven

The axe that laid it low;

Let man, who hopes to be forgiven,

Forgive and bless his foe."

III. God will not forgive us till we are willing to receive his nature and become his faithful followers. To forgive without conversation would be to sanction the evil in man, condoning his offense.

"Blessed are the merciful for they shall obtain mercy." Not because we have been kind, but because we manifest the true spirit which alone commends us to God. If we would enjoy the truth, we must be true; if we would have love, we must remember that love begets love; by showing yourself friendly, you will have friends, even among your enemies. Stephen exclaimed, "Lord, lay not this sin to their charge." Martyrs have shown no resentment towards their persecutors. President McKinley, when shot by the man he was shaking hands with, exclaimed, "Do no harm to the young man," and thus he acted like his Master, who prayed for his murderers.

IV. Nations, like individuals, must follow Christ's forgiving spirit, as this is the only real Christianity. In a Young Woman's Christian Association meeting in France, it is said that "Holy Night" was sung and all present joined in the song in their language, French, Swiss, Austrian, Belgian, Pole, Italian and Russian. We know that music is the same in all tongues. It is the Heavenly Father's picture of unity among all the peoples in his great family. All are forgiven alike when repentant; the melody of forgiveness is God's richest music.

V. We know that mortals cannot forgive sin; we can only remove our own resentment; God is the Forgiver of sin; his pardon makes a new being out of the rebellious. He justifies and sanctifies. A judge must do differently from a friend; he is sworn to execute the law. "Vengeance is mine," said the Lord. He is our judge until we receive Christ as our Saviour; therefore we are guilty before him until we receive his forgiveness.

The Repentant Thief

"This day thou shalt be in paradise with me."
Luke 23:43.

Another man died that same fateful Friday, his death too having direct connection with the death of Jesus. He was a robber (Matt. 27:44), one of the two evil-doers who were crucified with Christ (Luke 23:39-43). An apocryphal manuscript tells us that his name was Dismas.

He had made a wreck of his life and was being put to death for the things he had done.

His companion joined in the general bitter reviling of Christ. But he was deeply touched by the wonderful conduct of Jesus, His prayer of forgiveness, the title over His head. "That prayer was so

new for him, summoned him to emotions so foreign to his nature and all his life, that it carried him back at one stroke to his almost forgotten childhood, when he also was innocent, and when he knew there was a God of whom one could ask for peace as poor men beg for bread at the rich man's door" (Papini). Dismas cried out in words in which was the beginning of repentance and faith (Luke 23:42).

Jesus answered him graciously, promising eternal life that very day (Luke 23:43). "He had sinned . . . but for sinners . . . Jesus had always a tenderness . . . A single motion of repentance, a single word of regret is enough. The prayer of the thief was enough to absolve him" (Papini).

The one thief an example of the insidious and disastrous effects of indifference to Christ.

The goodness of Christ will save us in any extremity when we cry to Him.

The Thirst of Christ

"I thirst." John 19:28.

I. This cry was symbolic. Jesus had gone through this life with an intense, overwhelming soul-thirst that was as keen as it was noble of him. A thirst for man's redemption, a thirst for man's return to God, a thirst for man's sympathy, and for his fellowship, for his attainment of truth and righteousness.

II. And his soul still thirsts, and will do so as long as the world remains unsaved, as long as hearts remain rebellious against God, as long as men are indifferent to the things that make for righteousness. His soul still thirsts for a loving fellowship of man in establishing his kingdom on earth—a patient, determined, self-sacrificing fellowship.

III. When shall that thirst be quenched? Not until the last soul is saved; not so long as there is one bruised, bleeding sheep cast out in the wilderness away from the fold, no matter how snugly and safely the ninety and nine may find themselves; not so long as there is a strife between man and man; not so long as this beautiful world is marred by sin.

IV. Shall our hands hold up to the thirsting Christ a refreshing of soul in the good deeds done in his name; in the comfort we bring to the suffering and sorrowing; in the sunshine we carry to those in darkness; in the help to the helpless; the cheer to the cheerless, the strength of the weak, in the speedy proclamation of his gospel over all the earth, in presenting to him souls saved in his name?

Or shall we, as did the enemies of Jesus, not only refrain ourselves from responding to his request, but hinder those who hasten to refresh the soul of the Saviour?

Christ in Gethsemane

Our Lenten literature for this year all carries a reproduction in color of Hoffmann's celebrated

picture of Christ in the Garden of Gethsemane. Does it mean anything to us? Do we know what it means? This is a very good time to make sure of its significance, to take home to ourselves its lessons.

After Jesus had eaten the Passover meal with His disciples He instituted the Lord's Supper. Then He led His disciples to a place called Gethsemane, a garden outside the walls of Jerusalem. There He told them to wait while He went further into the shadows to pray. He said to them, "My soul is exceeding sorrowful even unto death, tarry ye here and watch with Me." Three times He left them to pray. "Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." "O My Father, if this cup may not pass away from Me except I drink it, Thy will be done."

But the disciples failed Him in His hour of agony. They all fell asleep, "And being in an agony He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground."

This is the scene which the artist strives to bring before us. The "Lamb of God" is about to be sacrificed on Golgotha for the sins of the world. He kneels against the cold stones. Brambles catch at His garments. They are feeble symbols of the agony clutching at His heart. The picture is too beautiful, too much posed, as in a tableau. The reality must have been infinitely worse than any man dare depict on canvas or with a pen. Remember, here is God, humbling Himself to the very lowest depths, going to the most shameful kind of death, conquering all natural feelings of His human nature, bringing Himself to take the sinner's place and suffering in his stead. No wonder His Church keeps Lenten vigil, tries to watch with Him while He agonizes on her behalf! No wonder His grateful people strive to draw closer to Him through study of the Passion History, through special services, daily devotions, frequent Communion! It is the very least we can do.

But He is, after all, a risen Christ, Vanquisher of sin, death and Satan. And now when we look at this picture may we not think of Him interceding for us in heavenly places? May we not take courage when we remember that He is, even now, praying for us, pleading His eternal merit on our behalf? Lift the scene above earth's Gethsemane and behold Him pleading for you, for your forgiveness, for your sanctification, for your victory over the sins which so easily beset you, for your final glorification, for your triumphant entrance into the joy of your Lord. Looking at the picture from this viewpoint it ceases to be a reminder of something done nineteen hundred years ago but becomes a daily source of strength, comfort and inspiration. *He ever liveth to make intercession for us.*—Paul Wagner Roth.

Easter Gladness in Seeing the Lord

"Then were the disciples glad when they saw the

Lord." John 20:20.

And well they might be; for they felt as orphans deserted and desolate when their Master was gone. Their sorrows had been deep, but now it was turned into joy.

I. They were glad on account of the gratification of their natural attachment. They could once more gaze upon that well known and beloved face, so radiant with love.

II. They were glad because they recognized him as Lord of all, as the Supreme God, as God manifest in the flesh, and now felt, after a night of doubt and gloom that his Omnipotent care was over them.

III. They were glad because his resurrection proved the completion of his atoning work.

IV. The disciples were glad when they saw the Lord because his resurrection was a pledge of their own future resurrection and of their eventual participation in that glory which he was speedily to take possession of in their name. "In my Father's house are many mansions; if it were not so I would have told you; and if I go, I will come again, and take you to myself, that where I am, there ye may be also."

V. We, too, are glad when we have seen the Lord, not with our bodily eye but with the eye of faith, for then we have an evidence that we are his, and that, in due time, we shall enter into his glory. And if these spiritual visions cheer us now, fill us with holy joy, what will be the vision and portion of his glory in the heavenly world; when freed from sorrow and from sin we shall see him as he is, and bathe our very souls in the sunshine of his love.

Rolling Away the Stone

"Thanks be unto God which giveth us the victory, through our Lord Jesus Christ." I Cor. 15:57.

Victories are much more delightful than defeats, as summits are finer viewpoints than valleys. Our Lord turned his defeat on Calvary to a glorious triumph; in dying, he conquered death.

I. Unbelief died when Christ arose; they saw him, touched him, ate with him, prayed together and then at last beheld him ascend to his heavenly glory, to prepare for their coming in a little while. No wonder they preached Christ and the resurrection ever after!

II. Millions have seen him by faith since that day—though not an actual vision as Paul enjoyed, yet the spiritual view is just as vivid and real. Christ comes to human souls as he did to the disciples when the doors were locked, and no one knew of his approach; he comes in to dwell with us forever, to pardon sin, to cleanse the heart, to give victory over the world.

III. Millions have been rolling away the stone in the pathway of human progress that the world might march on in the glorious resurrection of peace.

SUNDAY OF THE FLOWERS

(Palm Sunday)

FOR HUNDREDS of years Palm Sunday has been known in Wales as the Sunday of the Flowers (Sul Y Blodau) and those who visit the country on this day are surprised at the things they see. The boys and girls wear their new suits and dresses and carry a button hole or posy. Young men and women send bouquets to each other, and grown-ups who never think of sending flowers to neighbors do so lavishly on this day. The language of the day throughout is that of flowers. Wherever one sees people they have bunches of flowers in their hands. Buses, cars, trams and trains carry people who carry flowers. And nearly everybody goes to the cemetery with a bouquet to place on the grave of some relative or friend who has passed away. Hundreds of chapels and churches are decorated with flowers. Workmen send flowers to their employers and employers send flowers to their workmen. And throughout the day everybody seems to be happy, just as happy as they are on Christmas Day, and much happier than they are on the other days. It is strange how happy people can be when they receive and give flowers. The more they give the happier they seem to be. The children of Wales are much better for having taken part in the ceremonies of the Sunday of the Flowers.

Not only in Wales but in other lands is this a happy day. I spent the day one year in a Swiss village and in the afternoon a large procession marched through the streets, the boys and girls carrying huge bouquets of flowers. After them came cars decorated with all kinds of flowers and people singing and shouting for joy. After the procession the flowers were taken to hospitals and the homes of those who were ill. There is no day of the year looked forward to as this is by the Swiss children. "The Procession of Flowers," as it is called, makes so many people happy, those who give the flowers and those who receive them. Flowers are allowed to speak in their own best language.

This language of the flowers began on the first Palm Sunday when Jesus rode into Jerusalem on a colt. Everybody was so happy that day that shouts of "Hosannas" filled the air and the boys and girls tore branches from trees and paved the way for Jesus with them and threw flowers on the road he was to travel. Large branches of palms were used to swell the joy and these were used as banners by those who went ahead of the procession. The language of the flowers is the language of Jesus too. It is possible that we shall learn to speak more of this language. It would surely make us all happier.

THE WONDERFUL TRANSFORMATION

BY THE REV. J. T. TAYLOR

"As we have borne the image of the earthy, we shall also bear the image of the heavenly."
I Cor. 15:49.

FIRST of all I have to tell the story of the caterpillar, any ordinary creeping caterpillar.

Let me say that some caterpillars are creatures of the most amazing beauty. The "Woolly Bear" scurries across the roadway in the autumn-time. It is no wonder that he scurries. You would if you had as many enemies as he has. If you can delay him for a moment you will see that under his fur he is a living jewel. Some of his friends can boast golden stripes, and other glowing crimson spots. Hardly one of them is without a decoration of some sort. One wonders sometimes what it is all for.

For us the striking thing is that caterpillars have three lives. They have a *life that now is*, and two others which *are yet to come*. Or, possibly, the better way to put it would be, that they have two lives, one of which they are now living, and one that is as yet magically in the future, and a long, long sleep that lies between.

The first is a very lowly life. It is a very busy, crawling life. And they should be well able to crawl! They have six true legs, and I forget how many besides. They have at least six times as many as we have, and they travel six times as fast—that is, of course, in proportion to their size. It is an eating life too. And how they do eat! Cabbage, lettuce, leaves, nettles, plants, nothing comes amiss to them. Talk about a meal that lasts all day. It is the only meal that is of any use to the caterpillar. Why, a caterpillar eats its own weight of food in one day, and no boy that I have ever heard of can do that!

By and by, however, caterpillars grow tired of it all, tired of crawling, tired of eating, tired of everything. I imagine them saying, "We cannot tell what is the matter with us, we feel so tired, so sleepy." They then seek out a spot to rest in. Some hide in the ground, others make a cradle of silk for themselves. One and all go off to sleep. And strange things happen in that sleep. You might at first be very troubled at what happens, but in the end you would marvel. This is the caterpillars' "sleep-life," and if they could explain they might say, "This is our way to a larger life."

Before long there comes the wonder-life. One glorious spring morning I was making my way through the meadows. A warm wind caressed the flowers, and shook out the green silken raiment of the trees. In front of me the wind was rolling what looked like a date stone. But date stones do not roll before the wind as that object did. So I stooped to examine it. It was an empty chrysalis case, the vacant home of one of the lovely creatures with jewelled wings that were fluttering about in the sunshine. The butterflies could not possibly have any knowledge of the miracle that had happened to them. Had they been aware of it they might possibly have told me, "We reached the morning through the night, the day through the deep darkness, and life through death!"

It is surely not too much to hope that for us a "wonder-life" may follow the busy, lowly life which we live here and the "sleep-life" that fol-

lows it. We shall then be able to say triumphantly with the Apostle Paul, "Death" (our name for the sleep-life) "is swallowed up in victory."—*Expositor* Times.

THE BABE A BEARER OF BURDENS

Palm Sunday or Good Friday

WESLEY G. HUBER

YOU REMEMBER that at Christmas time I told you of the Baby Who came from the skies and did not forget about His Heavenly Father but told us about His love and tenderness. But there came a time when He had to do more than tell people about the Father's love, He had to show them that He really did love them. And He did it through the Cross of Calvary. "When we were yet sinners Christ died for us." Perhaps we could make that mean more if we said, "While we were yet sinners Christ died for me." That's what the hymn writer meant when he said:

"It was for me that Jesus died and suffered,
It was for me He died upon the Tree."

You know that a baby always thinks that it's great when daddy or mother will get down to their level. You've seen a baby smile all over when you have gotten down on the floor to play. We are so very high and live away above them and they

just crawl along the floor all the time. Well, perhaps that's just the way everybody felt about the Heavenly Father. He was away up in the Heavens. He was so very, very far away from the floor which they called the world. And so the Heavenly Father sent His only begotten Son and when the people saw that God came down they smiled. At least the good people smiled and were glad.

But some people didn't like to see Jesus Christ. They grew angry with Him. They scowled at Him. They said all kinds of things against Him. But Jesus just kept on doing good and saying good things about all those who were trying to do the right. But the more He did for them the angrier they got with Him. You see He was so kind and good that it made them look so unkind and mean. They didn't care to hear any more what the Babe remembered about His Father. They didn't want to know any more about the love of God and so they nailed Him to a Cross. And when you look at this picture ask yourselves the question, "Am I helping Jesus carry His Cross?" Perhaps you will learn to sing,

"Must Jesus bear the cross alone
And all the world go free?

No! There's a cross for everyone
And there's a cross for me!"

*Perry Pictures. "Christ bearing the Cross."
(Hoffmann.)*

CHOIR AND CONSOLE

PRELUDE

Triumphal March	Loir
Prayer	Warner
Andante Cantabile	Tschaikowsky
Easter Idyl	Stoughton
Legend	Douglass
Adagio	Guilman
Supplication	Hosmer
Jour des Romeaux	Dubois
Hosannah	Faulkes
The Strife Is O'er	Palestrina

ANTHEM

Sing, O Daughter of Zion	Nevin
Sun Of My Soul	Turner
Beneath The Cross	Brackett
Listen, Hear Him Call	Wooler
The Palms	Faure Buck
Ride On	Jordan
Now From The Sixth Hour	Buck
Jerusalem	Gounod
The Lord Is Risen	Sullivan
Awake, Thou That Sleepeth	Stainer

OFFERTORY

Intermezzo	Borowski
Lamento	Bonnet
Awakening	Engelmann
Andante	Smith
Peace	Maunder
Cantique d'Amour	Strang
Hymn Celeste	Friml
Extase	Ganne
Father Forgive	Dubois
In The Hour of Trial	Broome

POSTLUDE

March to Parnassus	Schytte
Lullaby	MacFarlane
Finale	Borowski
Prelude	Ravenello
Cortege	Marchot
Procession to Calvary	Stainer
Hosannah	Wachs
Triumphal March	Harris
Te Deum	Claussman
Marche	Diggle

ILLUSTRATIONS

WILLIAM J. HART, D.D.

I Have Seen Crosses

John 19:25. "Stood by the cross of Jesus."

I have seen crosses,
Gilded crosses,
Shining on the towers
Of great cathedrals.

I have seen crosses,
Golden crosses,
On a chain of gold
Around one's neck.

I have seen crosses,
Iron crosses,
Hanging on ribbons
On a hero's chest.

I have seen crosses,
Little white crosses,
Row on row,
In the fields of France.

I have seen crosses,
Granite crosses,
Draped with flags
In America's cities.

I have seen crosses,
Bitter crosses,
Of childless mothers
In the county poor-house.

I have seen crosses,
Living crosses,
In the empty faces
Of shell-shocked soldiers.

"Peace and good will,"
The angels sang,
But on Calvary's hill,
I have seen crosses.
—By Ralph Godfrey Saxe

All Suffering Is Lonely

Matt. 26:36. "Sit ye here, while I go and pray yonder."

All suffering is lonely—we may be
Surrounded by a host of friends who would
Reach out with eagerness to minister
Within our solitude.

But oh, no human hand can touch the heart;
Our dearest friend is stranger to our need;
In utter loneliness we stand apart,
Uncomforted, indeed,

If it were not for One whose heart has known
The loneliest roads, the bitterest agony;
Whose friends slept soundly as He prayed
alone
In dark Gethsemane;

Who climbed a lonely hill one April day
That we, through lonely hours might touch
His hands,
To find we are companioned in the dark
By One who understands.
—Grace Noll Crowell in *The Christian Advocate*.

God Is Good Enough to Do Anything

Rom. 11:22. "Behold therefore the goodness . . . of God."

Plantation Negroes not only accept life, but do so with a profound grace of heart, a spiritual poise, and with that moral beauty that perhaps alone distinguishes man from the lower orders of creation.

We used to have on our place a former slave named Galboa. When I knew him he was very old, and certainly the most aboriginal being I ever encountered. We took care of him in a little cabin near the river; and sometimes, on bright days, he used to walk up to the house to visit us. One day, near the outer gate, I found the aged Negro lying sprawled in the road. Getting some cold water from a near-by pond, I bathed his face, saw him open his eyes, and at last got him on his feet again. As I helped him back toward his cabin he said, "God gwine take me soon. You know, sah, God is good enough to do anything."

Between the sublimity of Job's "I know that my Redeemer liveth" and old Galboa's "God is good enough to do anything" there appears to be no special choice. And not only do Negroes contribute to religion the dark poesy that is its very soul, but infallibly they recognize and respond to those passages in the Bible which have about them the passionate faith that is the heart's instinctive response to a sudden revelation of its invincible surmise.—Archibald Rutledge on "Insight" in *The Atlantic Monthly*.

Riley's Easter Greeting

1 Cor. 15:20. "Now is Christ risen from the dead."
Included in the "Letters of James Whitcomb Riley" by the editor, Professor William Lyon Phelps, is the following:

To Miss Lucy S. Furman.
With all fervid
Easter Greetings

Apl. 18, 1897.

Soul of Mankind, He wakes—He lives once more!
O soul, with heart and voice
Sing! sing—the stone rolls chorus from the door—

Our Lord stands forth.—Rejoice!
Rejoice, O garden-land of song and flowers;

Our King returns to us, forever ours!
—(Pub. by the Bobbs-Merrill Company, P. 213).

Easter Had Come

Matt. 28:6. "For he is risen."

We spent our spring holiday in Sicily last April. At Genoa, as also at Naples, we were struck by the fact that all the flags were at half-mast. It seemed as if some royal person must have died. At Syracuse, which we reached on Saturday morning, the same thing appeared. The man I asked for explanation said it was "because yesterday was good Friday." The day was dull, as the two previous ones had been. Then a most remarkable thing happened. At twelve o'clock suddenly all the ships in the harbor blew their sirens, the church bells rang out a joyful peal, the flags flew up the masts, the sun came out. Easter had come.—E. G. Martin (Edinburgh), in *The British Weekly*. W. J. H.

Taking His Mind to Heaven

Rom. 7:25. "With my mind I myself serve the law of God."

My mind—that part of me which perceives, thinks, compares, remembers, and recalls, which feels and considers and decides—will surely come safely through the shock of death. I am no metaphysician, not even being sure that's the right word, but I expect to go to heaven as a mind as well as a soul. Otherwise the heaven of the New Testament could have no value for me, because it would have no meaning.—D. B. Brummitt.

Sheep's Fear of Death

John 10:10. "I am come that they might have life."

A friend of mine on an oasis in an Arabian desert, the guest of an Arab sheik shepherd, was startled in the early morning by the stampeding of a flock. The men rushed out with their arms to fight off the robbers. There were no robbers. One sheep had died, and the dead body had struck panic through the flock. Christ came to lift the fear of death from a lost humanity. He came that we might have life, and have it more abundantly.—*The Christian Herald*, London.

From Agnosticism to Faith

Mark 11:22. "Have faith in God."

The husband of one of my Baltimore parishioners was an Agnostic who never darkened the doors of the church. When not on some fishing

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THE EXPOSITOR'S MINISTER'S ANNUAL—1939

The Book You Are Looking For—
by the EXPOSITOR

shore, his Sunday resort was "The Handsome Young Men's Club." In order to secure a point of religious contact I frequently played chess with him. Having won his confidence, I argued with him concerning the claims of Christianity and loaned him my profoundest books on Apologetics, only to be answered by indifference, if not cynicism. Then one day, like a bolt from the sky, the idol of his heart was struck and shattered, his darling daughter, a sweet child of rare beauty. Over her little casket I told the simple story of a boy seated on the curbstone with a string in his hand as his eyes gazed skyward. A man in passing said, "What are you doing?" The boy replied, "Flying my kite." Looking up, the man saw only clouds upon clouds. "I see no kite." Whereupon the triumphant retort was. "Neither do I, but I feel it pulling."

There was no need of an application. My intelligent friend made it himself and yielded to the invisible heartstrings drawing him from agnosticism to faith in reality of a house unseen and in the continued existence of his loved one.—*Dr. Hugh L. Elderdice.*

God's Bairns

Eph. 5:1. "Followers of God, as dear children."

Almighty Father, we are a' Thy puir an sinfu' bairns, wha wearied o' hame and gald awa' intae the far country.

Forgive us, for we dinna ken what we were leavin' or the sair hert we gied oor Father.

It was weary wark tae live we oor sins, but we wud never hev come back had it not been for our Elder Brither.

He cam' a long road tae find us, and a sore travail He had afore He set us free. He's been a gude Brither tae us, and we've been a heavy chairge tae Him.

May He keep a firm hand o' us, and guide us in the richt road, and bring us back gin we wander, and tell us a' we need tae know till the gloamin' come.

Gither us in then, we pray Thee, and a' we luve, no a bairn missing.

And may we sit down for ever in oor ain Father's House.—*Ian Maclaren.*

Ring The Easter Bells

Luke 24:6. "He . . . is risen."

In 1799 when Napoleon's armies were sweeping on to victory, one of his generals with an army suddenly appeared before the town of Feldkirk in Austria. It was Easter day. The town authorities were at a loss to know what to do.

But the old dean of the church said, "This is Easter day. We have been counting on our own strength and we know that always fails. On the day of our Lord's Resurrection let us ring the bells and have our church service as usual and leave this thing in God's hands. He will show us the way out, and we can certainly not find a way out without Him."

So the bells began to chime and worshippers thronged the streets as they hastened to the house

of God. The French general and his soldiers outside the city were thrown into consternation when they heard the bells, because they believed that the bell-ringing meant that an Austrian army had arrived in the night to relieve the beleaguered city. They hastily broke camp and marched away, leaving the city safe.

Here is a true historical incident which is also a parable. When our hearts are assailed by our enemies, let us ring the bells of faith and leave things in God's hands. He has ways of scattering these enemies that we know nothing about.—*Earl L. Douglass, D.D.*

That's All I Want

Psa. 23:1. "I shall not want."

"The Lord is my Shepherd, that's all I want," said the young girl who was asked to repeat the twenty-third Psalm. Her memory may have been a little at fault; but the child had the real sense and meaning of the opening verse of this best-known Psalm.

With a larger experience of life, many an older person can accept the child's version of the personal appropriation of the Psalm.

Unhesitating Faith

John 20:17. "My Father, and your Father."

Trust in a Heavenly Father can only grow as one's loving knowledge of him grows. It is like the growth of trust in a child. A child will refuse to consider certain things, even in fun, if they seem to be impossible. Thus, when a buffooning grown-up said to a small girl, "Suppose your daddy ran away and left you," the apt retort came, "That's just silly—I know he wouldn't!" Is that not analogous to the simple, sure, unhesitating faith which Jesus taught as necessary and exemplified in his own life.—*Harold S. Darby.*

Mark the Earth with a Cross

Gal. 6:14. "The cross of our Lord Jesus Christ."

Genevieve Taggard has given vivid, poetic expression to a legend and superstition of the Middle Ages in a poem entitled "Do As I Tell You," published in her volume, "Not Mine to Finish" (Harper & Brothers). It is based on the belief, common among the folk of Europe, that, before dying, a person should mark the earth with a cross, as a necessary preliminary to insure an entrance for the soul into heaven.

Mark the earth with a cross

Before you die,

Take a small stick and bend down

And make two marks, two

Only, on the ground. Ask no one why.

Mark, before you die,

The earth, for a sign. You

Are not a soul, you cannot die

Rightly, until you scratch a small mark on the ground.

Lean, and write, and be done and be gone,
And the wind be with you.

In those lines there is sure, deep wisdom, an eternal word for Holy Week, during which mil-

lions of people are again watching the cross in their thought and prayer. It is a fitting prelude for death and immortality to mark the earth with a cross. It is not the actual marking of a spot on the earth which counts, trusting to some magic. The mark needed is a deeper thing than a magic scratch on the ground. The need is to leave the mark of a cross on our own design for living.

What "success" in life could possibly match this, that the intricate pattern of our winding ways through life might leave the sacrificial mark of a cross on some part of life? How deep the need for that marking on the ways of the world today!

—*Halford E. Luccock.*

Useless Pillar

Eccl. 9:10. "Throw yourself into any pursuit that may appeal to you."

Bishop Edwin H. Hughes tells the story of a great pillar that has stood in the middle of a Pennsylvania stream for at least forty years, supporting nothing. At one time it was a part of a bridge, but the bridge has been gone for nearly half a century. And there is that churchman who, as a younger man, was an active worker in the church. But at about the age of fifty he resigned from everything, saying, "Let some of the younger people do it." Since that time he has stood in the midst of the church, a left-over, supporting nothing. No one ever grows so old that he has a right to retire from the Lord's service.—*Roy L. Smith.*

CHURCH AND SOCIETY

J. J. PHELAN, D.D.

Easter Legacy Of Truth

Jno. 16:13. "When the Spirit of Truth comes, he will guide you . . ."

The Easter legacy was the "Spirit of Truth." John saw the Holy Spirit as the truth-discerning force in the universe. The world has tried everything else, hence, its plight. The Christian is a "son of light" and should be "wiser than the children of this world"—in the knowledge of the Spirit of Truth," whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you." In no field is the spirit of divine enlightenment more needed today, than in the study of propaganda, and by Christians. It was propaganda that crucified our Lord. It is still propaganda that is crucifying His Truth and Church. Shall we not this Easter consider the Spirit of Truth as applied to the problem of propaganda? For, of what use is the Spirit of Truth as a subjective and mystical experience, unless we are "guided" thereby to make an objective and realistic approach to a study of life-problems?

Easter X-Rays

Jno. 8:32. "You will know the Truth, and the Truth will set you free."

"A welcome addition to the standard works that belong in every preacher's library."

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In a notable expository style, Dr. Stamm presents the conversations of Jesus, bringing them to bear upon the problems of his day and of ours. On sale April 13th. \$2.50

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MACMILLAN

New York

What are the factors which nullify the "Spirit of Truth?" A major factor is wishful thinking, or the desire to see things as we want to see them, rather, than as they are. Goethe well-said, that those who seek reality, "should as dispassionate, and, so to speak, divine beings, seek and examine what is, and not what gratifies." Another factor is group thinking, that is, thinking in terms of the individual's particular family, church, class, party or nation. (This is not to be confused with Christian social-mindedness). The childlike humanity of the Old Testament thought as their group thought, and depended in blind faith, credulity and emotionalism on the mandates of public opinion or the authority of leaders. It is not ex cathedra pronouncements, nor the moving tides of popular opinion, but the Truth that makes us free.

Propaganda—Good And Bad

Heb. 5:14. "*Faculties trained to distinguish right and wrong.*"

Matt. 13:25. "*While the people slept, the enemy sowed weeds.*"

"Where shall I flee to escape the poisonous fumes of propaganda this Easter?" laments a greatly perturbed soul. "I cannot go to my radio, newspaper, magazine, club bulletin or lecture, lest I find it—is the wail. "And when I go to church, too often in the sanctuary, I detect its alluring and sinuous ways!" Dear friend, reconcile and adjust yourself to the inevitable, you will never escape propaganda, at least, in the mortal flesh. All of us are propagandists, whether editor, lawyer, teacher, parent or minister. As long as a system, a doctrine, a principle, a cause, or a commodity has something to offer, so long shall we be besieged with it. Our task is to detect the tares in the wheat. This presupposes a painstaking and discriminating technique. After detection, what shall we do about it? Shall we suppress, counter-attack, analyze or swallow it with a wry face and gulp? During the World War, propaganda and censorship in all countries became Siamese twins. We remember the Ministry of Propaganda under George Creel in our own country. After the War, the technique of propaganda and censorship was adopted in times of peace by Presidents Harding, Coolidge, Hoover and Roosevelt. This technique exists in all countries today. A Christian's task is to "so train his faculties as to distinguish right from wrong"—good from bad propaganda.

Prophets In Reverse

Rom. 3:10. "*The poison of asps is under their lips.*"
Mk. 13:22. "*For false Christs and false prophets will appear.*"

Why so many and diverse interpretations of the same event? Does the Foreign News Dispatch come direct from the nation or powers involved (uncensored) or through some other nation and powers, greatly censored, and why? Which is the greater danger to a Christian democracy, the

"man on horseback," the demagogue at the "mike," the reporter who uses his pen for a dirk, or the war-glorifying movie mogul? Perhaps, we should also include Mr. John Q. Citizen whose mental and moral perspective is in abject need of skilled optometric refractory adjustment. Christians should know why we crown our saints and friends with diadems and prepare the gibbet for our enemies. What force in all life, is more subtle and cunning than the human brain? Analyze its propaganda and you discover name-calling, resort to glittering generalities, juggling of facts and figures (to deceive even the elect), the exaltation of super-imposed super-patriotic virtues, bombastic and emotional appeals to the memory of some ancient worthy, a Washington, Jefferson, Lincoln, etc. Nothing is too holy for the hands of an unholy propagandist to touch. Listen to his siren notes of praise, flattery, satire, threat and promise of rewards and punishment. Read "Propaganda—its Psychology and Technique" by L. W. Doob: "The Propaganda Menace" by F. E. Lumley, Also the Index Cards in your Public Library.

Propaganda At Work

II Tim. 3:4. "*Men will be selfish, mercenary, merciless . . .*"

Acts 2:40. "*Save yourself from the perverse spirit of this age.*"

The term "propaganda" started out in perfectly good and respectable company, but like the words "democracy" and "Christianity," it soon lost its original intent. "Propaganda" was originally applied to a body of cardinals who were instructed to train young priests as missionaries. The term however, gradually became a synonym for moulding public opinion and other connotations, depending largely upon what one had to offer or sell. The industrial order and capitalistic regime with its materialistic interpretation of life made a marked indentation upon the term as also the various accretions and donations of the World War. Propaganda has been defined as "the attempt by somebody to influence somebody else." It assumes that man is not a rational individual, but a creature demanding "creature comforts: that he is merely the highest of the animals—an emotional, complex and unconsciously motivated being; that he is controlled more by his blind impulses and instincts than by any character, behavior or conduct pattern *per se*. It likewise assumes that man's mentality lacks consistent judgment and so is susceptible to manipulation. Add to this, the estimate of man by Paul in Rom. 3:10-18 and we have a photograph of the unregenerate man, he, who is under the "control of sin." But the "man of grace" is supposed to be in another category. Have we not evolved in 2000 years, or are these true pictures of humanity in 1939? Why has the power of individual judgment with which Christ endowed the world on that Easter morn been thwarted in its growth? If

the Spirit of Truth is within us, why tolerate other spirits?

Easter Censorship

Acts 7:27. "Who made you our ruler and judge?"

Censorship occurs right under our eyes, and few know or give it any concern. Do we know the power of skilled advertising with its catchy slogans and simple appeals to reach basic groups, such as family, school, church and state? A Christian should know. What do we know of hidden bureaucracies and secret governments that exist back of the known, and which govern the acts of Public Leadership? Every newspaper office knows how news is manipulated—does the Church? How many Christians know, save in a few and unimportant details, the distribution of billions in relief money alone? We boast of living in a democracy. Good! But is our government a super-imposed or an appointed government? If the Christian Church is to survive, should not its members know something of the technique of its opposition and the impact of world forces—as well as the strength of its own appeal? To whom shall we go? Shall we go to radio, motion pictures and newspapers for truth, or to the Inner Light?

Easter Open-Mindedness

Luke 8:17. "Nothing hidden that shall not be disclosed."

Matt. 13:35. "I will utter things that have been hidden."

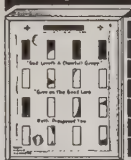
Hidden taxes are not the only foes to watch and fear. We have hidden diplomacies, hidden pacts and treaties, hidden bureaucracies, hidden governments and hidden leaders in education, religion, politics, state, finance, and recreation. It takes time to dig out our hidden taxes and bring them into the open, so we pay a double-tax and try to forget them. Just so, in world-affairs, we are paying a double-toll, when we do not attempt to ferret out those hidden evil forces of propaganda which would regiment even our God-given breath. If we are to pass on to our children, the blessings of a free church, a free state and a free education, untrammelled with restrictions and non-essentials—we must teach our children HOW to detect false and truthful propaganda. Why not write to "The Institute for Analyzing Propaganda," 130 Morningside Drive, N. Y. for bulletins? Or do you want to be victimized with "hidden-card" and "hidden-ball" trick? God forbid! In Luke 12:2, Jesus warns his disciples of "the yeast of hypocrisy of the Pharisees." Jesus had little use for covering up policies and statements, even though they might be used for "kingdom work." "What you whisper in someone's ear behind closed doors will be proclaimed from the housetops." There is "no secret that is not going to be known"—even in Committee and Directors Meetings.

Easter Humility

Jno. 21:12. "None dared to ask him who he was."

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they are astounding) mankind is still asking the question, we all asked as a child, "Who am I?" We describe, but we cannot explain. Who understands gravity, energy, consciousness, personality, temperament, capacity and human motives? What does man know concretely, about the administration of the universe, essence of matter, meaning of life and the nature of human nature—save by FAITH? We formulate, postulate, and axiomate. And the process continues and is revised by each age. Lacking demonstrable knowl-

edge, man is justified in the use of working hypotheses which bring him in touch with the supernatural and spiritual forces of his world. Man's religious task is and always has been to adjust himself to an expanding environment. In the past, control of environment was through magic, fetish, idol, demon and ancestry worship. Today, we must organize our emotional attitudes around certain values. HUMAN WORTH and development of human personality was the main concern of Jesus.

BOOK REVIEWS

I. J. SWANSON

PASTORAL PSYCHIATRY

By John S. Bonnell. Harper Bros., 1938. 237 pp. \$2.50.

AN INTRODUCTION TO A CHRISTIAN PSYCHOTHERAPY.

By J. A. C. Murray. Scribner's, 1938. 280 pp. \$3.00.

PSYCHOLOGY SERVING RELIGION

By Richard D. Hollington. Abingdon, 1938. 248 pp. \$2.00.

These books lie in the field of applied, not descriptive psychology. That is, they are located in the area of techniques, skills, manipulation, controlled process. They affirm boldly that ministers, in view of the increasing number of suicides, nervous breakdowns, and all sorts of emotional instabilities, are required to master a new vocabulary and to practice a new kind of pastoral ministry.

Under the present system of education, the American mind is increasingly secular. Psychology is speaking with the authority which, formerly, was held by the Bible. The prophets who speak in the name of the Lord get scant hearing from the religiously illiterate. To reinterpret the way of salvation in terms of psycho-physical poise, strength, and soundness is a fairly vigorous assignment for men who have been out of seminary twenty years. The man who has surmised that, when he graduated, he was educated for the gospel ministry is in for a rude awakening. And the seminarists that give no courses in pastoral psychiatry and its prerequisite, religious psychology, will have an increasingly restive student body and alumni association.

Murray, Hollington, and Bonnell all lean toward purposive, dynamic, genetic psychology as contrasted with that which is behavioristic, structuralistic, and mechanical. Murray senses the problem of differentiating among the various schools of psychology more clearly than the other two authors. He sees clearly that religion presupposes a life purpose, a personality, a spiritual entity that can hold communion with another and greater reality. His use of the category "superconscious" doubtless points toward a vital function of the mind, though the term has unfortunate implications. His apologetic for religion in terms that the secular mind can understand will go a long way toward making it possible for intelligent min-

isters to cooperate with those whose profession is concerned with mental diseases.

Hollington tries to conserve the principle of personality development. He sees individuals facing different problems of social adjustment and self adjustment as they strive to hold a sustained integration of sentiments and convictions. Greater familiarity with educational psychology would have improved his genetic approach.

Bonnell is in the very midst of the matters he presents. His book makes up in human interest and practical application for what it lacks in considering the theoretical background or scientific basis of his remarkable ministry. He is clear in his differentiation between moral delinquency and mental pathology. Furthermore, he distinguishes between those kinds of mental sickness that can be healed by faith in God and Christ-like love of fellow men and those psychoses that put the mind beyond repair. Jesus Christ's passion to seek and to save the lost takes on startling significance in the light of the ministry in which Dr. Bonnell is now engaged in the Fifth Avenue Presbyterian Church, New York City.—N. E. R.

AND YE VISITED ME

By Russell L. Dicks. Harpers. 247 pages. \$2.50.

"Why doesn't someone write a book to guide men and social workers in their work with the sick?" Nearly every minister has asked this question.

Here is the book. It is written by a man well qualified as Chaplain of the Presbyterian Hospital in Chicago. It is a cycle of four books which includes, "The Art of Ministering to the Sick," "Meditations for the Sick" and "When you Call on the Sick." This is a source book for the clergyman to show him just what his task is and how it can be done most effectively. It is a guide to conduct in the sickroom. The book is a compilation of the work of several ministers giving case studies to show how pastoral calls on the sick may be made helpful and profitable. It is not a book on psychiatric technique, as the author does not believe this is a proper field for the minister, but rather deals with physical and spiritual problems the minister faces.—C. F. B.

THE HEALING CROSS

By Herbert H. Farmer, D.D. Scribner's. Pp. XII plus 210. \$2.25.

A book of keen insight, clear analysis, intellect-sharpening emphasis, persuasive argument, shot through and through with consecrated common sense.

The author calls his book, in the sub-title, "Further Studies in the Christian Interpretation of Life." Structurally, the volume is built around a great central text, "Behold therefore the goodness and severity of God." It is divided into four parts, the titles in order being, "Christ the Way," "The Severity Which is Good," "The Goodness Which is Severe" and "The Healing Cross." Some of the chapter headings are especially intriguing, as for instance, "The Dilemma of Godlessness," "Life's Frustrations" and "God's Way of Hiding Himself." Each chapter begins with a Bible text and pursues the usual sermonic procedure.

Dr. Farmer's position with regard to the Gospel Message to men in our modern world is set forth in his Introduction. There he says that if the message is not to be "too small to be true" it must sound a "cosmic note." If it is not to be "too confident to be true" it must have a "strongly agnostic note," particularly when dealing with "the mystery of God's purpose in the world." And if it is not to be "too easy to be true" it must "be so presented that the note of austerity is clearly heard." In other words, the Gospel for our age must be big enough and honest enough and rigorous enough to command the attention, the respect and the allegiance of modern people. And it must be revealed to men in terms of "The Healing Cross," which is "healing" not because it is a "Cross" but because it is the Divine means whereby we achieve through judgments unto joys, through tribulation unto triumph and pass from death unto life eternal.

The book is exceedingly rich in informative inspiration and religious enlightenment and should be of great value to anyone troubled over the matter of reconciling the apparent contradiction between the "goodness" of God on one hand and the "severity" of God on the other.—H. W. S.

EVANGELISM FOR THE WORLD TODAY

Edited by John R. Mott. Published for the International Missionary Council by Harper Bros. 290 pp. \$2.50

Dr. Mott has now given us a symposium dealing with the purposes and results of evangelism and introduces a careful inquiry into the nature of evangelism itself. One looks in vain through the volume for the names of the professional evangelists of America or Britain today. They are not to be found. Likewise conspicuous by their absence are the so-called evangelistic preachers. But included are such genuine evangelists as Toyohiko Kagawa, E. Stanley Jones, Robert E. Speer, Bishop Azariah, and Dr. Boon-Itt, to cite but a few.

At the request of the International Missionary Council Dr. Mott propounded to them and approximately one hundred and twenty others, religious leaders, many of them nationals, from all parts of the world the following three questions:

"(1) How would you define evangelism? In other words, in the light of your own thought, observation, and experience, what does this subject signify to you?

"(2) In the fields with which you are most familiar, what aspects of the Christian Gospel are most relevant in these days?

"(3) Within the range of your experience, or of your intimate observation and knowledge, what has characterized the work of evangelism which has been

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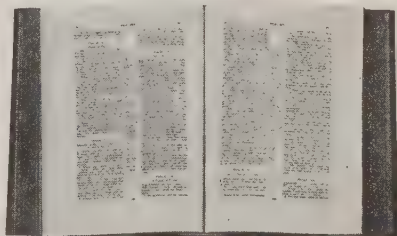
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the most fruitful in deeply satisfying and abiding results?"

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For a symposium it is surprisingly alive. It is a tribute to Dr. Mott's editorial genius that the book is but slightly repetitive. He has arranged his material so well that there is a genuine sequence of thought. One comes from a study of the volume with a deepened appreciation of the genuine worth—the compelling necessity—of the evangelistic ministry. It is still the supreme business of the Church to proclaim Good Tidings.—N. E. N.

GOSPEL GALLERY FOR LENT

By Bruce S. Wright. Revell, 180 pp. \$1.50

Here is a new approach to the recurring Lenten season, from the pen of one who it apparently quite familiar with the field of Art, at least in its terminology. The book consists of fifteen Gospel "pictures." Each "picture," a well-written, logical, appealing Gospel sermon, is related to some theme-word used in the field of Art; i. e., Chiaroscuro, Convergence, Silhouette, Composition, Bas-relief, etc.

True, the relationship is only a play upon words, but this very emphasis upon a "walk through the Gospel Gallery" to catch a "picture of our Lord's life in Palestine," adds immeasurably to the enjoyment and understanding of these Christ-centered messages. Needless to say, being a Lenten book, they move steadily forward to the climax of the Resurrection.

Each message is prefaced by a brief preliminary paragraph—e. g., "The Cross Remains," (p. 85), a Silhouette, "The Cross remains in silhouette, as the artist would say. For thus it is most frequently painted on canvas—silhouetted against the Judean sky. In our Gospel Gallery this picture hangs on the north wall, toward Calvary." They make for stimulating reading, particularly at this pre-Easter season of the year; orderly in homiletic arrangement, plentiful in illustrations (some old, some new, but always timely and appropriate), and Scripturally sound. Quite often the author cuts deep, and lays bare our frailties and foibles—and makes us like it!

Not a "must" book, perhaps, but one you will thoroughly enjoy, and that will make a happy addition to your Lenten book-shelf. The closing Gospel Gallery Picture, "The Valley of a Thousand Yesterdays," experiential in nature, is thoroughly sane and deeply impressive, and lends charm and interest to the book—W. J. L.

"ORIGINS OF THE GOSPELS"

By Floyd V. Filson (Abingdon) 216 pages, \$2.00.

To go on talking about the Bible, bent on making it mean simply what we want it to mean, this author declares is "ventriloquism instead of exegesis." Although such a study may result in "scrapping" some good sermons based on partial and faulty interpretation the honest student will not evade the "surgery of criticism." Filson quotes with approval F. J. A. Hort. "Whatever helps our understanding helps also in the long run our praying and our working." If the minister is to teach and preach effectively "he must repeatedly make an intellectual pilgrimage to the first century and there trace as carefully as possible the emergence of the Christian movement and the origin of its classic records, the Gospels." There is no other formula for an adequate ministry. With this in view the author has developed a most helpful handbook to assist the busy student, whether minister or layman, in acquainting himself with the present day

trends in the field of New Testament.

Filson is a discerning guide as he leads us in a "quest for the original Greek text." Reviewing the lines of transmission and their probable sources he comes to the conclusion that the "text of our Gospels has been remarkably well preserved and we need fear nothing from future discovery and study." He discusses fairly and frankly the question, "Were the Gospels written in Aramaic?" and concludes that they were not. "Form criticism" is taken out of academic mothballs, where too often it has been interred. It is appraised for what it is, its faults defined, its possible contribution weighed and recorded. There is still a synoptic problem, even after we have read the author's chapters on "Proposed Solution" and the "Individual Synoptic Gospels." Nevertheless "M," "Q" and "L" take on new meaning as source material, once these pages have been pondered. As a true scholar our author disclaims any intention of trying to speak a final word in this disputed field. He rightly insists that the present day minister "has no right to preach and teach without a working hypothesis as to the origin of our Gospels."

The closing chapter on the "Fourth Gospel" is worth the price of the book. In these thirty-three pages the author gives as satisfying and understanding a summary of various viewpoints regarding authorship, date, source materials and main drive as can be found anywhere.

Suggestions for reading at the end of each chapter add markedly to the abiding worth of the book.

Conversant with the multiplied theories of interpretation, yet not confounded by them, and never losing sight of the practical import of the study for present day teachers of the Christian religion, Filson has performed a difficult task persuasively and well.—G. R. P.

THE BOOK OF A THOUSAND TONGUES

(Being some account of the Translation and Publication of All or Part of The Holy Scriptures into More than a Thousand Languages and Dialects with over 1100 Examples from the Text.)

Edited by Eric M. North, Ph.D., D.D. Harpers 1938. 400 pages, quarto. \$2.50

In this interesting volume is given the wonderful story of the achievement announced in the title and a great tribute to those to whom this achievement is due. The task of bringing the Word of God to His people of all tongues is a great adventure, demanding the conquest of tremendous difficulties, pentecostal power, and severe sacrifices. Here also is mapped the work yet to be done in the distribution of the Bible.

The well printed example of the Bible text in 1100 strange languages is well done and exhibits in itself a pictorial presentation of the great work of the Bible Societies. The book is made more valuable by the four very complete indices. It is a source-book of Christian inspiration. It portrays how wonderfully the Bible defends itself and reveals God in any and all languages.—H. D. H.

IN THAT CASE

By Murray H. Leiffer (ed.). Chicago: Willett, Clark and Company, 1938. pp. 156. \$2.00

This is a book of case questions dealing with intimate personal adjustment, community problems, professional ethics, church conduct and policy, etc. It is of high value to any pastor, newly in the pastorate or long in service. There are fifty questions and each is answered by two men of different points of view. Ten ministers of long service, representing eight denom-

inations, from North and South, are the contributors. The questions are well chosen and the answers will suggest solution of many other problems. The opening chapter, "The Minister, Leader of People," is well worth the reading. Altogether, the book is to be highly commended.—W. T. P.

DISCUSSING RELIGION CREATIVELY

By Clarence R. and Laura Armstrong Athearn. New York: Fleming H. Revell Company, 1939. Pp. 220. \$2.00

Clarence R. Athearn is an instructor in Teachers College, Columbia University, and both he and his wife have been instructors in Boston University School of Religious Education. The book deals at length with the method, group, leader, types and use of discussion in religious education. At the close of each of the twelve chapters is a list of questions and problems and also references for further study. The language is simple and direct. The book should prove of value not only to the minister and trained religious educator, but also to the layman.—W. T. P.

REVELATION AND RESPONSE

By Edgar P. Dickie, M.C., M.A., B.D., Prof. of Divinity, The University of St. Andrews. Scribner's, 278 pp. \$2.50

This book comprises the Kerr Lectures at Trinity College, Glasgow. This is A Religious Book Club Selection. It is a very able book. Its contents deal with revelation and the mood of today. The author is strongly influenced by the school of Mehm and Barth.

Step by step, Prof. Dickie builds the way to a religious faith which embodies both reason and revelation, and fills the need for some logical certainty by which to steer. Thorough, logical, readable, these pages present an excellent foundation for the Christian faith.

Contents: Revelation and the Mood of today; Revelation or Discovery?; Revelation and Moral Values; Authority and Reason; Reason and Revelation; The Word of God and the Church of Christ; Revelation and History; The Historic Jesus and the Present Christ; Revelation and History; The Histories of Souls; Religious Certainty; The Theology of Crisis; Religious Certainty; A New Dimension; Finality of the Christian Gospel; Limits of Syncretism; Finality of the Christian Gospel; Jesus is Lord; and indexes.

Each chapter has a clear, definite and valuable summary. The whole book is outstanding. It will strengthen the faith of all who read it thoughtfully.

THE APOCRYPHA, AN AMERICAN TRANSLATION

By Edgar J. Goodspeed, The University of Chicago Press. 493 pp. \$3.00

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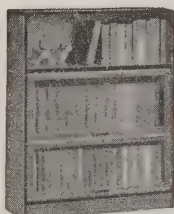
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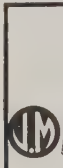
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as 1629. Previous to that, the Apocrypha had been an
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man Bible, the Vulgate and the Septuagint."

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back again into the Bible.

LESSON COMMENTARY FOR SUNDAY SCHOOLS, 1939.

Edited by Charles P. Wiles and D. Burt Smith.
United Lutheran Publication House. 319 pp. \$1.75

For nine years Rev. Paul I. Morentz has assisted
in the preparation of The Lesson Commentary. In
the present volume, he has prepared the department
"The Lesson Introduced," for all of the lessons of
the year. In addition, Lessons 4, 5, 6, and 7 are in
their entirety from his pen. At that point he passed
into the life beyond.

The Commentary includes also three excellent maps
and four full page illustrations. For each lesson, there
is a Lesson plan; The Lesson Introduced; Geographi-
cal and Historical Notes; The Lesson Interpreted; and
The Lesson Applied, and pointed illustrations. The
clear evangelical teaching of the United Lutheran
ministers is gratifying. They are scholarly, practical
and interesting. They bring out, and apply the Word
of God, to everyday living.

SNOWDEN'S SUNDAY SCHOOL LESSONS. 1939

By Dr. Earl L. Douglass. Macmillan, 377 pp. \$1.75.

This is the eighteenth Annual Volume. It includes
practical teaching, and evangelical and non-sectarian
expositions of the International S. S. Lessons. Im-
proved Uniform Series, Course for 1939. The treatment
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intermediate grades. Snowden's lessons are plain, in-
teresting, and effective Bible teaching. The late Dr.
Snowden was the first to use this practical treat-
ment of the lessons, and applied them to life. Dr.
Douglass follows this method, also and successfully.

TARBELL'S TEACHER'S GUIDE TO THE INTERNA- TIONAL SUNDAY SCHOOL LESSONS

By Martha Tarbell, Ph.D., Litt.D., Improved Uniform
Course. 1939. Revell. 432 pp. Cloth. \$2.00, postpaid.

This has been the leading S. S. Teacher's "Guide"
for a third of a century; and still stands at the head
of S. S. Helps. It is edited by the greatest S. S. Guide,
Dr. Tarbell. The Guide shows the meaning of the
Sunday School Lessons; and how to apply them to
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topics for young people and adults; and topics for in-
termediates and seniors; sentence sermons to remem-
ber; and questions for pupils to look up or think
about for the next lesson. Gives ninety-one illustra-
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up to us" to do something about it. Holding members,
new and old. "Blessed be biography." Old events and
modern meanings. The Kingdom of Heaven. The

Gospel according to Matthew. This "Guide" is rich in information, illustrations, and inspiration from its Christian teaching

THE MINISTER'S ANNUAL.

Volume Eleven. Material contributed especially for this Volume. It is arranged for the fifty-two weeks in the Calendar year of 1939. Compiled and edited by Joseph McCray Ramsey, Editor of The Expositor & Homiletic Review. Revell. 576 pp. \$2.00.

Its contributors include many of the outstanding preachers of today, among them are Gaius Glenn Atkins, Charles F. Banning, William W. Biederwolf, David DeForest Burrell, George A. Buttrick, J. Stanley Durkee, Tennis E. Gouwens, John Andrew Holmes, J. Percival Huget, Burris Jenkins, Hugh Thomson Kerr, Arthur L. Kinsolving, Clarence Edward Macarteny, J. C. Massee, Claude Allen McKay, Charles Haddon Nabers, Albert W. Palmer, William Tait Patterson, Frederick F. Shannon, Ralph W. Sockman, Alfred Grant Walton, etc.—over a hundred or more. Their sermons are of a high class. They will stimulate the preacher who reads them, to original thought.

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BIOLOGY AND CHRISTIAN BELIEF

By W. Osborne Greenwood. Macmillan, 190 pp. \$1.75

This volume was reviewed on page 144, March, 1939, issue. Through an error the price was given as 25c, and the publisher misquoted. This correction is for readers who have tried to secure the book from Hinkhouse, thus discovering the error.

NEVERTHELESS

(Continued from page 169)

Heartless! If I were a cartoonist, I would want to draw a picture of a man of fine physique, accoutred in iron and surrounded by symbols of mechanical inventions. I would have him seated upon a throne looking triumphant and yet hard as he dismisses a woman from the place beside him. The man I would call the machine age and the woman love, and the title for the picture would be Divorce. I know charitable institutions are busy, legislation for relief is fecund, and the newspapers report a decrease in unemployment, but conditions are far from satisfactory, and the morale is at a low temperature. We all feel this. How can we help it unless we want to detach ourselves from reality, become just perfunctory, and live in a fool's paradise. As we contemplate the burden, and He comes to us urging that we launch out into the deep, shall we hesitate to say, "Nevertheless at thy word..."? His very command is assurance of victory.

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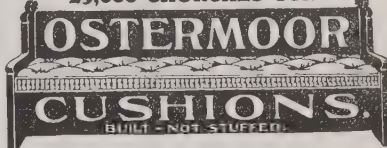
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white, the new hodge-podge religion flourishing in California, of which I only read a notice, whose devotees are so well dressed and look so intelligent, the pale pantheism of modern isms, richly roughed by psychological beauticians, whose initiates look with charitable pity upon the moribund old-fashioned religions, icy apathy and tepid indifference, the insidious propaganda sinisterly aiming to disturb the peace of the world, Aryan and Jew forgetting that race superiority involves obligations that ought to keep superiority humble, he that stands high must stoop low to help his fellowman, that is the inexorable and blessed law . . . when all this and much more weighs heavy, I like to withdraw to the shores of Galilee and have Him remind me of even deeper depths of power until I answer, "Nevertheless at Thy word I will let down the net."

MID-WEEK SERVICES

SHIRLEY SWETNAM STILL

I. The Lord's Table (Week Before Easter)

Let the meeting be held around a long table, if that be at all possible.

Hymn: "There Is a Green Hill Far Away."

Bible reading: in concert by the congregation: Matt. 26:26-30.

Hymn: "Here, O My Lord, I See Thee Face to Face."

First message: Who Sat at the Lord's Table?—

1. The Lord's people—all of them, even Judas.
2. Today, we all should be faithful at that table.
3. We should never absent ourselves from it for trivial reasons.

Hymn: "That Dreadful Night Before His Death."

Second Message: Right Taking of the Food at the Lord's Table.

1. I Cor. 11:23-25—the meaning of it all.
2. If we take the supper "without discerning the body" we have taken it unworthily. Without discerning the body" means, without thinking of the meaning of the ordinance. A minister may commit this sin if he is thinking about the church music or his salary during the supper. A Christian may commit it if he thinks of his business or somebody's hat during the supper.
3. If we refuse to take it, we are disobeying Christ, who said, "This do."
4. We are to think of our sins and of His death for them—and to eat, and drink.

Hymn: "I Gave My Life for Thee."

A prayer of thanksgiving for the communion of the Lord's supper and for what it has meant in the world.

Third Message: How Long will the Church Continue to Observe the Supper:

1. I Cor. 11:26.

2. We are to keep it up faithfully until Christ's return.

3. When Christ comes back, we shall no longer need to observe His death.

Hymn: "If Ever I Loved Thee, My Jesus, 'Tis Now."

Prayer: That we may be faithful at the Lord's table until His coming. A prayer for His early return.

Hymn: "Jesus May Come Today," called also, "Is It the Crowning Day."

Benediction.

Recessional: "'Tis Midnight and on Olive's Brow."

II. The Lord's Day (Easter)

For the Easter service put up one candle to represent every organization of the church. Let these candles be lighted as the organizations taking part light them. Begin with one big central candle only to give light.

Hymn: "Holy, Holy, Holy, Is the Lord."

Leader: The Church keeps Easter. We keep it in memory of the resurrection of the Lord Jesus from the grave. Let us give thanks for the resurrection. He offers a prayer of thanksgiving for Easter.

The Cradle-roll children, seated in front, rise and come forward. One child, or all in concert, to the air of "God is Love."

"Praise Him, praise Him,
All ye happy children;
Christ arose, Christ arose.
Praise Him, praise Him,
All ye happy children,
Christ arose, Christ arose.

(The superintendent of the Cradle-roll department lights the second large cathedral candle.)

Representatives from the Primary department come forward and repeat in concert: "Now is Christ risen from the dead." The teacher lights their candle.

Congregational Hymn: "Praise Him, Praise Him."

Representative of Junior Department, from memory, Mark 6:2-6. Junior department lights its own candle.

Intermediate Department, either as special music or with congregation, "He Lives on High" (air, "Farewell to Thee"). Intermediate department representative lights their candle.

Young people, Representative speaker, "Great things that have happened on the Lord's Day: (or get one person to read each reference).

- | | |
|-------------------|-------------------|
| 1. Gen. 1:1. | 5. John 20:26-29. |
| 2. Luke 19:35-38. | 6. Acts 2:1-4. |
| 3. John 20:11-18. | 7. Acts 20:7. |
| 4. John 20:19. | 8. I Cor. 16:2. |

9. Rev. 1:9-11.

Young people's candle is lighted.

Hymn: "Holy, Holy, Holy."

Representatives of adult department, Woman, Offers prayer that Christians may observe Easter in a Christian way. Man, Offers prayer that we



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may keep Easter faithfully all the year. Adult candles are lighted.

Representative of choir announces the choir's special number, "Christ the Lord Is Risen Today." Choir's candle is lighted.

Women's Missionary Society representative reads Mark 16:9,10.

And more—any other groups which you wish represented, as Men's Fellowship league, etc., may be similarly represented.

Closing Hymn: "Crown Him with Many Crowns."

Closing prayer: by the minister.

Benediction.

Recessional, sung by the choir, "I Know That My Redeemer Liveth."

III. Alcohol

Hymn: "America the Beautiful."

Bible reading: Gal. 5:19-25.

A prayer: for the outlawing of alcoholic beverages.

Hymn: "Higher Ground."

Message: from a teacher in the public school,

"The Effect of Alcohol on Youth."

Hymn: "Oh, Brother-Man, Hold to Thy Heart Thy Brother."

Message: from a physician, "The physical effect of beverage-alcohol."

Hymn: "Let the Lower Lights Be Burning."

Hymn: "Where Cross the Crowded Ways of Life."

Message: from the minister or from some other thoughtful person, "The spiritual effect of beverage alcohol."

Hymn: "Jesus Calls Us."

Pledge-Signing period if deemed advisable. You know the conditions in your community. If you feel that you have opportunity to influence someone by a pledge-signing campaign—then use your opportunity.

Prayer: for those who have come into temptation through alcohol, that they may have strength to resist.

Prayer: for those who are in poverty because of alcohol.

Prayer: for those who grieve over loved ones ensnared by alcohol.

Hymn: "I Would Be True."

Benediction.

Recessional: "Battle-Hymn of the Republic" or "Mighty Army of the Young."

IV. World-Call: A prayer-meeting for missions.

The great commission in concert: Matt. 28:18-20.

Leader: The places in the far north, along the Polar seas, are calling for Christ.

Prayer: for the northernmost mission helped by your people. Mention workers and places by name.

Hymn: "More Love to Thee, O Christ."

Reader: Mark 16:15, 16.

Leader: "Africa is a part of the world-call. We have need to spread the news of Christ there.

Prayer: for the work and the workers in Africa.

Hymn: "From Greenland's Icy Mountains."

Reader: Luke 24:46-49.

Leader: In our ears sounds the call of South America, longing for light.

Prayer: (let no one person offer two of the prayers if it may be avoided) for the South American work which your congregation is helping to support.

Hymn: "Lord of Harvest Send Forth Reapers."

Reader: John 20:22, 23.

Prayer: let us hear the call of India, and hearing, let us pray.

Prayer: for the workers and the work in India.

Hymn: "Jesus Saves," two stanzas.

Reader: (have as many readers as you like, but have them know their places and read without announcement): Acts 1:8.

Leader: And poor China. Let us hear China's call and remember China in our petitions.

Prayer: for Christian workers, Christians, and those who hear in China.

Hymn: one stanza of "We've a Story to Tell to the Nations."

Reader: Acts 13:1-5.

Leader: And let us also remember that in Japan the Christians and the Christian workers and those who do not know are needing our prayers as much as prayers are needed everywhere in this world.

Prayer: for work and workers in Japan.

Hymn: "In Christ There Is No East and West."

Reader: Rom. 1:16.

Leader: Now let us think together of all other fields. (Name special ones) and of the work in our own Christian land—where thousands of people still need to hear the gospel.

Prayer: for designated places.

Hymn: "Send the Light."

Benediction.

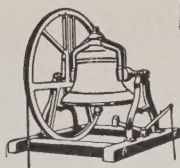
Recessional: "Christian, Dost Thou See Them?"

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